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TURKISH
EMPIRE

1658

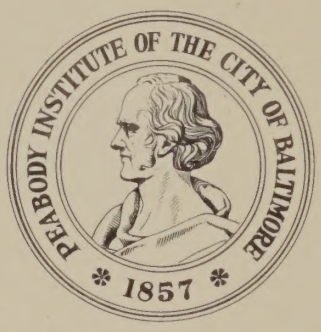
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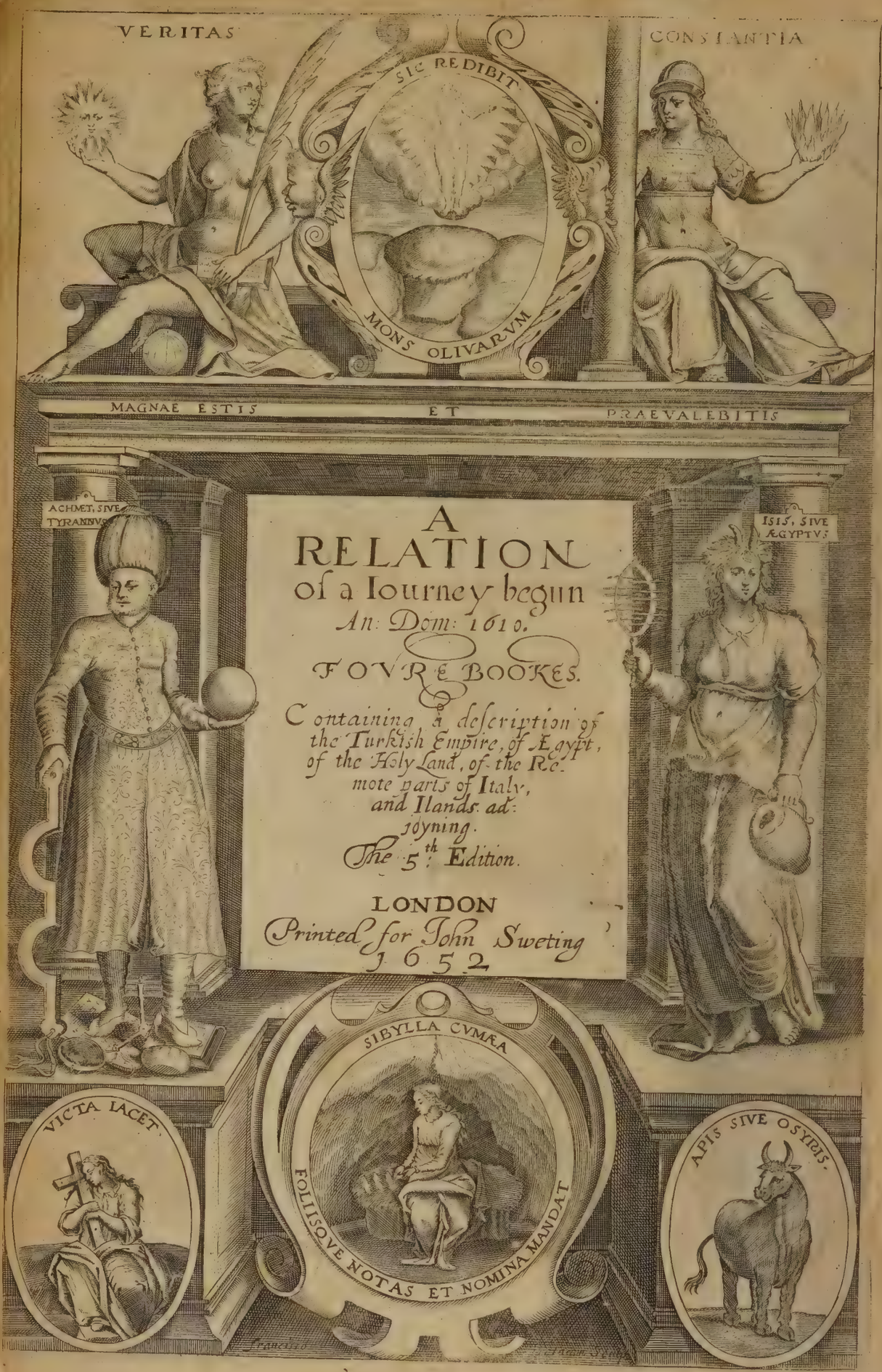




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A RELATION of a Iourney begun An: Dom: 1610.

FOVR E BOOKES.

Containing a description of the Turkish Empire, of Ægypt, of the Holy Land, of the Remote parts of Italy, and Ilands adioyning.

The 5th Edition.

LONDON
Printed for John Sweting
1652

Sandys Travailes:

CONTAINING

A HISTORY

OF THE

Original and present state of the *Turkish* EMPIRE:
Their *Laws*, *Government*, *Policy*, *Military Force*,
Courts of Justice *and* Commerce.

The MAHOMETAN *Religion* and *Ceremonies*.

A Description of *CONSTANTINOPLE*.

The *Grand Seigniors SERAGLIO*, *and his manner of living*.

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A VOYAGE on the River *Nilus*, and of the Crocodile:
Of *Armenia*, *Grand Cairo*, *Rhodes*, the *Pyramides*, *Colossus*, *Mummies*, &c.
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and several Sects of CHRISTIANS living there; of *Jerusalem*,
Sepulchre of *Christ*, *Temple* of *Solomon*; and what else either
of Antiquity, or worth Observation.

Lastly, *Italy* described, and the Islands adjoyning;
As *Cyprus*, *Crete*, *Malta*, *Sicilia*, the *Æolian* Islands;
Of *Rome*, *Venice*, *Naples*, *Syracusa*, *Messena*, *Ætna*,
Scylla and *Charybdis*; and other
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TO

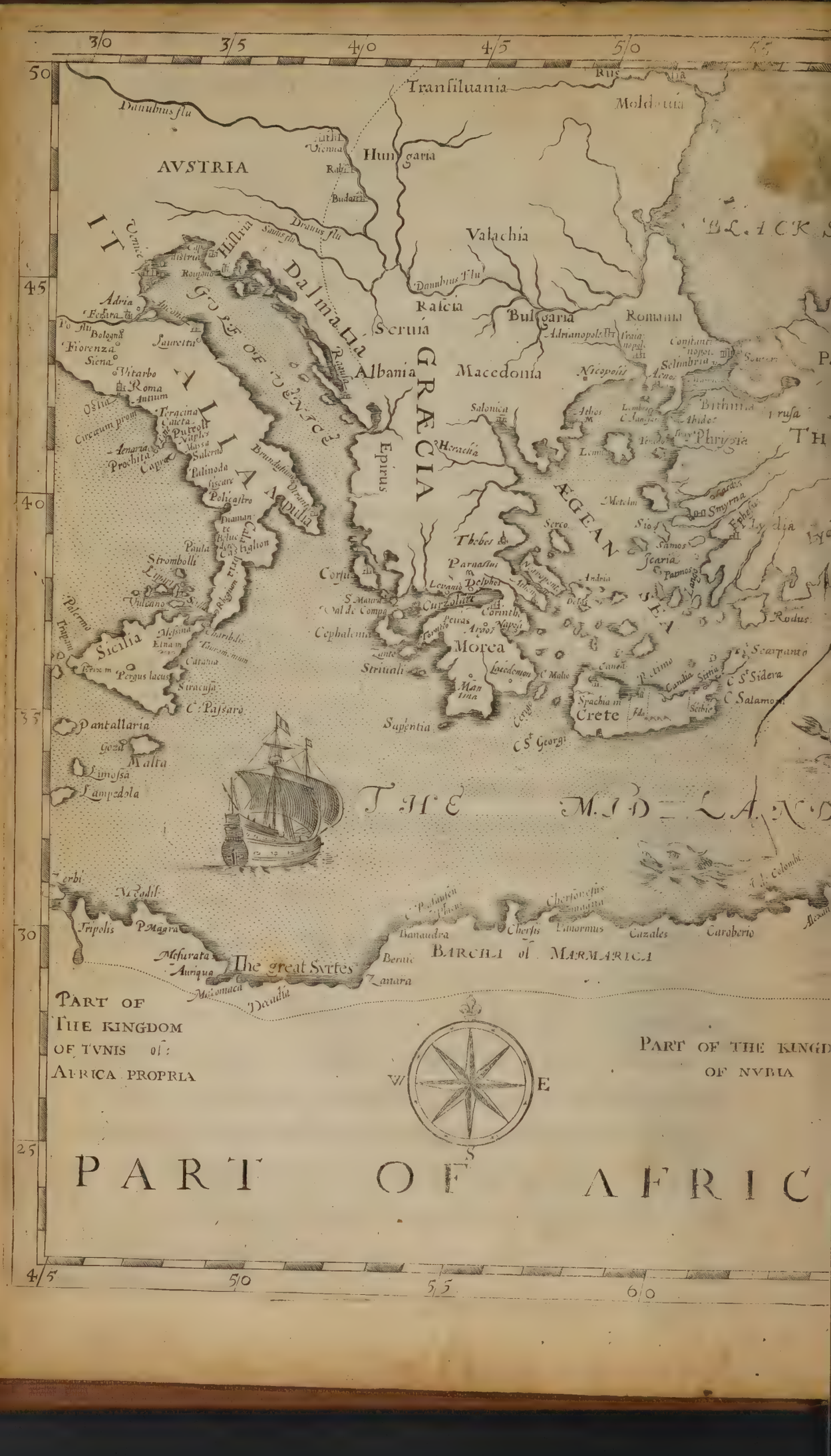
THE PRINCE.

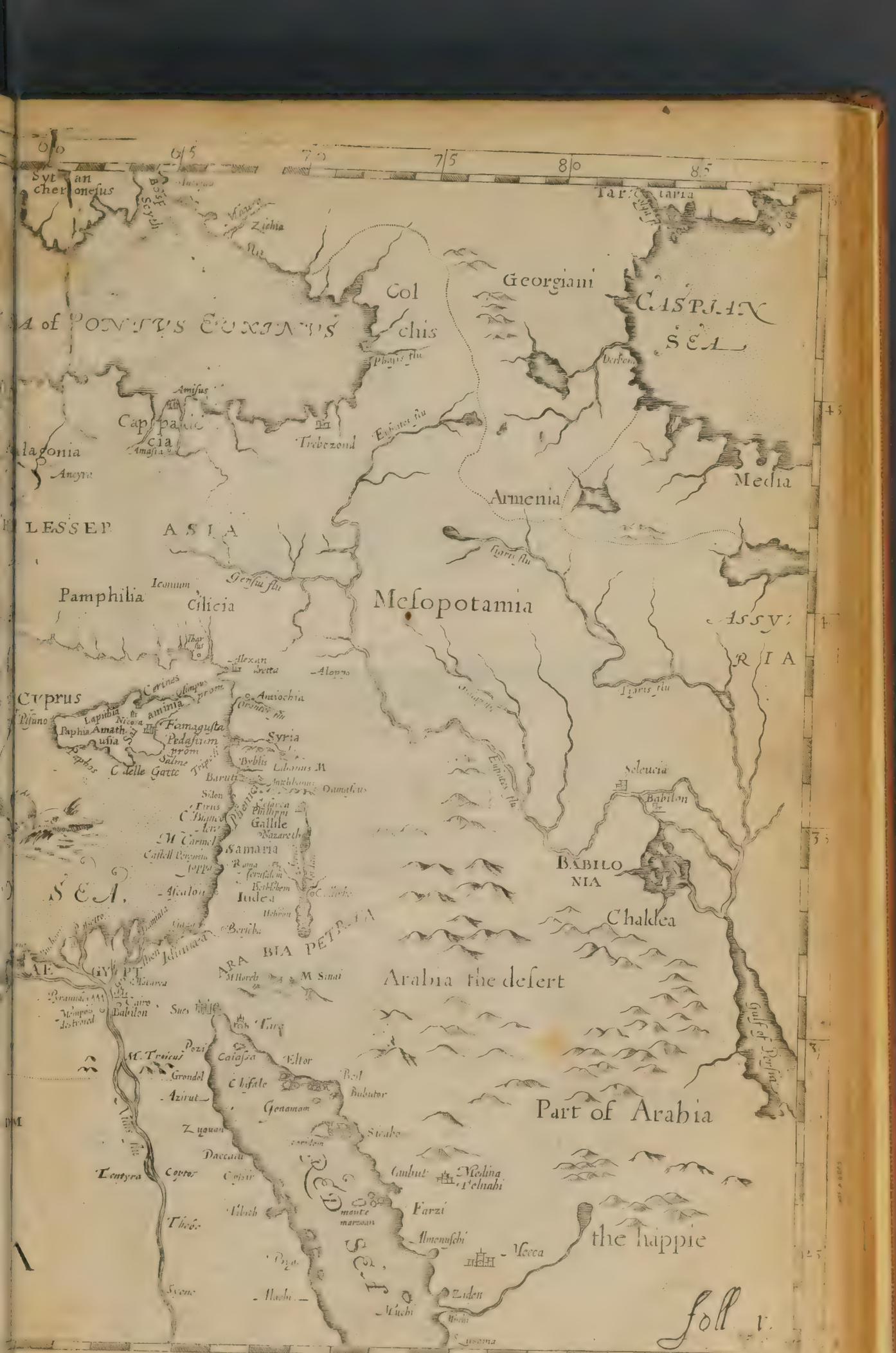
SIR,

THE Eminence of the degree wherein God and Nature hath placed you, doth allure the eyes; & the hopefulneſſe of your Vertues, win the love of all men. For vertue being in a private perſon an exemplary ornament; advanceth it ſelf in a Prince to a publick bleſſing. And as the Sun to the world, ſo bringeth it both light and life to a Kingdome: a light of direction by glorious example, and a life of joy, through a gracious government. From the juſt an ſerious conſideration whereof, there ſpringeth in minds not brutiſh, a thankfull correſpondence of affection and duty; ſtill preſſing to expreſſe themſelves in endeavours of ſervice. Which alſo hath cauſed me (moſt Noble PRINCE) not furniſhed of better means, to offer in humble zeale to your Princely view theſe my doubled travails; once with ſome toil and danger performed, and now recorded with ſincerity and diligence. The parts I ſpeak of are the moſt renowmed Countries and Kingdoms: once the ſeats of moſt glorious and triumphant Empires; the Theatres of valour and heroicall actions; the ſoiles enriched with all earthly felicities; the places where Nature hath produced her wonderfull works; where Arts and Sciences have been invented and perfited; where wiſdome, vertue, policy, and civility, have been planted, have flouriſhed: and laſtly, where God himſelf did place his own Common-wealth, gave laws and oracles, inſpired his Prophets, ſent Angels to converſe with men; above all, where the Son of God deſcended to become man; where he honou-

red the earth with his beautifull steps, wrought the work of our Redemption, triumphed over death, and ascended into glory. Which conntreys once so glorious and famous for their happy estate, are now through vice and ingratitude, become the most deplored spectacles of extream misery; the wild beasts of mankind having broken in upon them, and rooted out all civility; and the pride of a stern and barbarous Tyrant possessing the thrones of ancient and just dominion. Who aiming only at the height of greatness and sensuality, hath in tract of time reduced so great and goodly a part of the world, to that lamentable distresse and servitude, under which (to the astonishment of the understanding beholders) it now faints and groaneth. Those rich lands at this present remain waste and over-grown with bushes, receptacles of wild beasts, of thieves, and murderers, large territories dispeopled, or thinly inhabited; goodly Cities made desolate; sumptuons buildings become ruines, glorious Temples either subverted or prostituted to impiety; true Religion discountenanced & oppressed, all Nobility extinguished; no light of learning permitted, nor vertue cherished; violence & rapine insulting over all, and leaving no security save to an abject mind, and un-lookt on poverty. Which calamities of theirs so great and deserved, are to the rest of the world as threatning instructions. For assistance wherein, I have not only related what I saw of their present condition, but so far as conveniency might permit, presented a brief view of their former estates, and first antiquities of those peoples and Countries: thence to draw a right image of the frailty of man, the mutability of whatsoever is wordly; and assurance that as there is nothing unchangeable saving God, so nothing stable but by his grace and protection. Accept great *Prince*, these weak endeavours of a strong desire: which shall be alwayes devoted to do your *Highnesse* all acceptable service, and ever rejoyce in your prosperity and happinesse.

GEORGE SANDYS.


Transiluania
Moldauia
Danubius flu
AVSTRIA
Hungaria
Valachia
Dalmatia
Rascia
Seruia
Bulgaria
Romania
Albania
Macedonia
GRÆCIA
Epirus
AGEAN SEA
Morea
Crete
Sicilia
Malta
Pantallaria
Limosa
Lampedola
Tripolis
Mesurata
Auriqua
The great Syrtes
BARCHI of MARMARICA
Cherchis
Cazales
Caraberio
Cs. Sideva
C. Salamon
Cs. Georgi
Sapentia
Zanara
Decullia
THE MEDITERRANEAN SEA
PART OF THE KINGDOM OF TVNIS of AFRICA PROPRIA
PART OF THE KINGDOM OF NVBIA
PART OF AFRICA


Georgiani
CASPIAN SEA
Colchis
PONTVS EVXINVS
Armenia
Media
LESSER ASIA
Pamphilia
Cilicia
Mesopotamia
ASSYRIA
Cyprus
Syria
Galilee
Samaria
Judea
BABILONIA
Chaldea
Arabia the desert
Part of Arabia
the happie
Trebezond
Amisus
Alexandretta
Aleppo
Famagusta
Pedasium
Damascus
Babylon
Seleucia
Jerusalem
Cairo
Babylon
Sues
Mecca
Medina
Zuchi
Zidem
Aden
Farzi
Coptos
Berenice
Mt Sinai
Mt Horeb
Gulf of Persia
Foll 1.

A RELATION OF A IOURNEY:

CONTAINING

A Descriptiō of the *Turkish Empire* of *Egypt*, of the *Holy Land*, of the Remote parts of *Italy* and ISLANDS adjoyning.

THE FIRST BOOK.

I Began my Journey through *France*, hard upon the time when that execrable Murther was committed upon the person of *Henry* the fourth, by an obscure varlet, even in the streets of his principall City, by day, and then when royally attended; to shew that there is none so contemptible, that contemneth his own life, but is the master of another mans. Triumphs were interrupted by Funeralls: and mens minds did labour with fearfull expectations. The Princes of the Bloud discontented, the Nobles factious: those of the Religion daily threatned, and nightly fearing a massacre. Mean-while a number of Souldiers are drawn by small numbers into the City to confront all out-rages.

France I forbear to speak of, and the lesse remote parts of *Italy*, daily surveyed, and exactly related. At *Venice* I will begin my Journall. From whence we departed on the 20 of August, 1610 in the Little Defence of *London*. Two days after we touched at *Rovigno*, a Town of *Istria*, and under the *Venetians*: high-mounted on a hill, not un-fruitfull in Olives: the haven convenient and guarded with a Castle. Here those that are bound for *Venice*, do take a Pilot for their securer entrance at the Bars of *Malamocco*. The Town is poor (as are the rest thereabout) by reason of the neighbour-hood of *Venice*, some twenty leagues distant; which doth draw unto it the generall commerce: they prohibiting all traffique elsewhere throughout the whole Gulph. The countrey adjoining, mountainous and wide; yet celebrated for quarries of excellent Marble, which doe so adorn the *Venetian* palaces: one mountain surmounting the rest, called *Monte maiore*, first discovered by the Sailer, abounding with rare, and far-sought Physicall Simples. The *Istrians* are said to descend of the *Colchians*: of those that were sent by *Oeta* in pursuit of the *Argonauts*. Their chief City is called *Cape d'Istria*: heretofore *Justinopolis* of *Justinian* the builder.

This sea (now the Gulph of *Venice*) was formerly named *Adriaticum* of *Adria*, a famous City built by the *Thuscans* at the mouth of *Eridanus*.

Olim ingens decus Hesperiæ, lux addita terræ,
Eridani cujus proluit unda pedes:
Nunc vix nomen habet, lethoque informe cadaver,
Et famulis sordens Adria putret aquis.
Translatum est alio Imperium titulique vetusti:
Ecce novos ditat prisca ruina lares.
Dira tamen frustra facias Fortuna superbos.
Discite quam valeant sceptra manere diu.
Nunc agitur melius mea res: secura timoris,
Cum vigeo, sortis lege soluta meæ.

I. C. Scaliger

The pride of Italy, that did bestow
On Earth a beauty, washt by silver Po:
Scarce nam'd, a deform'd carcasse, noysome streams
Now Adria vents, being foule in her own streams.
Empire, and title, both from thee are born:
And thy old ruines newer Lar's adorn.
Fortune thou falshy liftest upon hie:
Of Scepters see the perpetuity!
In better state now stand I; dispossest
Of fears: from my hard destinies releast.

Of this the there born Emperour *Adrian* received his name. The Gulph divideth *Italy* from *Illyria*, joyning East-ward with the *Mediterraneum*, about the Cape of *Otranto*: being seven hundred miles in lenght, and seven-score in latitude. It affordeth few harbors unto *Italy*, (*Ancona*, *Brundusium*, and *Otranto*, the principall, and al-most onely) but many to the opposite shore, with multitudes of Islands. A sea tempestuous and unfaithfull: at an instant incensed with sudden gusts; but chiefly with the Southern winds.

Quo non arbiter Adriæ
Major, tollere seu ponere vult freta
Hor. l. 1. Od. 3.

On Adria none more great then those:
Would they enrage, or seas compose.

But more dreadfull are the Northern, beating upon the harbourlesse shore. The *Venetians* are Lords of this Sea: but not without contention with the Papacy. On Ascension-day the Duke, accompanied with the *Clarissimo's* of that Signoity, is rowed thither in the *Buëntoro*; a triumphall galley, richly, and exquisitely guilded: above there is a room (beneath which they row) comprehending the whole lenght and breadth of the galley: neer the poup a throne; the rest accommodated with seats: where he solemnly espouseth the Sea; confirmed by a ring thrown therein: the nuptiall pledge, and symbole of subjection. This ceremony received a beginning from that same sea-battel fought and wonne by the *Venetians*, under the conduct of *Sebastiano Zani*, againſt the forces of *Fredericke Barbarossa*, in the quarrell of Pope *Alexander* the third: who flying the Emperoers fury, in the habite of a Cook, repaired to *Venice*, and there lived long disguised in the Monastery of *Charity*. *Zani* returning in triumph with the Emperoers son, was met by the Pope and saluted in this manner: Here take oh *Zani* this ring of gold, and by giving to the Sea, oblige it unto thee. A ceremony that shall on this day be yearly obserued, both by thee and thy successors: that posterity may know how you have purchas'd the dominion thereof by your valours, and made it subject unto you, as a wife to her husband. But the Pirates hereabout do now more then share with them in that Soveraignty, who gather such courage from the timorousnesse of divers, that a little Frigot will often not fear to venture on an *Argosie:* nay, some of them will not abide the encounter; but run ashore before the pursuer: (as if a Whale should flie from a Dolphin) glad that with wrack of ship, and losse of goods they may prolong a despised life, or retain un-deserved liberty.

Wee sailed all along in the sight of *Dalmatia*, which lyeth between *Istria* and *Epirus* called anciently *Illyria*, of *Illyrius* the son of *Cadmus*; afterwards *Dalmatia*, of the City *Dalminium*; and at this day *Sclavonia*, of the *Sclavi* a people of *Sarmatia*: who leaving their own homes in the reign of *Justinian*, were planted by him in *Thracia*, and afterward in the days of *Mauritius* and *Phocas* became possessors of his countrey. Patient they are of labour, and able of body. The meaner sort will tug lustily at an oare; and are by their Soveraignes of *Venice* (such as remain under that State) employed to that purpose. The women marryed not till the age of 24, nor the men untill 30: perhaps the cause of their strength, and so big proportions: or for that bred in a montainous countrey, who are generally observed to over-size those that dwell on low levels. Three thousand horsmen of this country, & the Islands here-about are inrolled in the *Venetian Militia*. They dissent not from the *Greek* Church in their religion,

Throughout the North part of the world their language is understood and spoken: even from thence almost to the confines of *Tartaria*. The men weare half-sleeved Gownes of violet cloth, with Bonnets of the same. They nourish onely a lock of haire on the crown of their heads, the rest all shaven. The women wear theirs not long, and dye them black for the most part. Their chief City is *Ragusa*, (heretofore *Epidaurus*) a Common-wealth of it self: famous for merchandize, and plenty of shipping. Many small Islands belong thereunto, but little of the Continent. They pay tribute to the Turk 14000 Zecchins yeerly, and spend as much more upon them in gifts and entertainment: sending the Grand Signior every yeer a ship loaden with pitch for the use of his gallies, whereby they purchase their peace, and a discharge of duties throughout the Ottoman Empire.

Corfu, the first Island of note that we past by, lyeth in the *Jonian* sea; stretching East and West in form of a bowe: 54 miles long, 24 broad; and distant about 12 from the maine of *Epirus*. Called formerly *Corcyra*, of *Corcyra* the daughter of *Æsopus* there buryed: but more anciently *Phæacia*; Celebrated by *Homer* for the shipwrack of *Ulysses*, and orchards of *Alcinous*.

These at no time doe their rare fruits forgoe:
Stil-breathing Zephyrus makes some to grow
Others to ripen. Growing fruits supply
The gathersd: and succeed so orderly.

Ex iis, fructus nunquam perit, neque deficit,
Hyeme, neque æstate; toto anno durant, sed sane semper
Zephyrus spirans hæc crescere facit aliâque maturescere.
Pirum post pirum senescit, pomum post pomum,
Porro post uvam uva, ficus post ficum.
Hom Od. l. 1.

The South part thereof is mountainous, and defective in waters: where they sow little corn, in that subject to be blasted by the Southern winds, at such times as it flowreth: the North part levell; the whole adorned with groves of Oranges, Lemons, Pomegranates, Fig-trees, Olives, and the like; enriched with excellent Wines and abundance of honey. Upon the North-side stands a City that takes the name of the Island, with a Castle strongly seated on a high rock, which joyneth by an Isthmos to the land, and impregnably fortified. The Turks have testified as much in their many repulses. It is the chair of an Archbishop: inhabited for the most by *Cretians*, as is the whole Island, and subject to the *Venetians*.

St. *Maura* lyeth next unto this: once adjoining to the Continent, and separated by the labour of the inhabitants; yet no further removed then by a bridge to be past into. Called it was formely *Leucadia*, of a white rock which lieth before it, towards *Cephalenia*, on which stood the temple of *Apollo*: from whence by leaping into the sea, it is said, that such as unfortunately loved, were cured of that fury. To this the Poetresse *Sappho* was thus advised,

Hie to Ambracia, since unequall fires
Consume thee. From a rock there that aspires,
Phœbus doth all the ample Deep survay:
Men call't Actæum and Leucadia.
Deucalion mad for Pyrrha, grief to ease,
Leapt down from thence, and safely prest the seas.
Forth-with chang'd Love fled from the careless brest
Of drench't Deucalion, and his fury ceast.
That place retains this vertue: thither hast:
And fear not from on high thy selfe to cast.

—— Quoniam non ignibus æquis
Uteris, Ambracia est terra petenda tibi.
Phœbus ab excelso, quantum patet, aspicit æquor,
Actæum populi, Lucadiumque vocent.
Hinc se Deucalion Pyrrhæ succensus amore
Misit & illæso corpore pressit aquas.
Nec mora, versus amor fugit lentissima mersi
Pectora: Deucalion igne levatus erat.
Hanc legem locus ille tenet: pete protinus altam
Leucada: nec saxo desiluisse time.
Ovid. Ep. 21.

And so she did, if we may credit *Menander*.

Who with ambitious glory stung
And scorn'd Loves fury, head-long flung
Her selfe from high cliffe, after shee,
Phœbus, had made her vowes to thee.

Superbam nimium venata gloriam,
Furioso desiderio præcipitem dedit
Ab aerio sese scopulo, cùm Rex tibi
(Phœbe) vota fecisset.

Others more curious in the search of Antiquities, do attribute the first doing thereof unto *Cephalus* for the love of *Ptereola*. It is said that *Artemisia* after the death of *Mausolus*, contemned by *Dardanus* a youth of *Abydos*, in revenge thereof pulled forth

his eyes: notwithstanding still desperately loving, repaired to this rock for a remedy: who perished in the fall, and had here her sepulture. It was a custome amongst the *Leucadians* in their yearly solemnities, as a propitiatory sacrifice to *Apollo*, to throw some one from the top, condemned before for his offences, stuck with all sorts of feathers, and birds tyed about him, that his fall by their flutterings might become the lesse violent: received below by a number in Boats, and so thrust out of their confines. In this Island they have a City inhabited for the most part by Jewes: received by *Bajazet* the second, at such time as they were expulsed *Spain* by King *Ferdinand*.

Val de Compare, a little beyond presenteth her rocky mountains, containing in circuit about fifty miles: now inhabited by Exiles and Pirats, once called *Ithaca*, so celebrated for the birth of *Ulysses*: who was not only Lord of that barren Island, but

At Ulysses ducebat Cephalenenses magnanimos;
Qui Ithacam tenebant & Neritum frondosam:
Et Crocylia habitabant & Ægilipam asperam;
Quique Zacynthum habitabant & qui Samum incolebant,
Quique Epirum habitabant & oppositam Continentem incolebant.
His quidem Ulysses imperabat Jovi consilio par.
Hom. Il. 2.

The valiant Cephalenians, and they
Who Ægilipa, Same, Ithaca
Woody Neritus, watry Croacyl,
Zacynthus and Epire possesse: who till
Th' opposed Continent, Ulysses led
In counsell like to Jove. ——— ———

between this, and the mouth of the gulph of *Lepanto* (once named the Gulph of *Corinth*) lie certain little Islands, or rather great rocks, now called *Curzolari*, heretofore *Echinades*: made famous by that memorable Sea-battell there obtained against the Turk by *Don John* of *Austria*, in the year 1571, and sung by a crowned Muse.

We sailed close by *Cephalenia*, retaining that ancient name of *Cephalus* the son of *Deioneus*; who banished *Athens* for the unfortunate slaughter of *Procris*, repaired to *Thebes*, and accompanying *Amphitryo* in his warres, made his abode in this Island; which was called formerly *Teleboas*, and *Melena*. It is triangular in form, and 160 miles in circumference: the mountaines intermixed with profitable vallies, and the woods with champain. Un-watered with rivers, and poor in fountains, but abounding with Wheat, Honey, Currans, Manna, Cheese, Wool, Turkies, excellent Oyle, incomparable (though not long lasting) Muscadines, and Powder for the dying of Scarlet. This growes like a blister on the leafe of the holy Oak a little shrub, yet producing Acornes, being gathered, they rub out of it a certain red dust, that converteth after a while into worms; which they kill with Wine, when they begin to quicken. Amongst her many harbors, *Argostoli* is the principall; capacious enough for a Navie. The inhabitants of this Island are *Grecians* and *Venetians*, their Soveraigns. Having past through the Straights that divide this Island from the next, (vulgarly called *Canale del Zant*) on the second of September we entred the haven of *Zacynthus*, and saluted the Castle with our Ordnance.

This Island (900 miles distant from *Venice*) so called of *Zacynthus* the son of *Dardanus*, and at this day *Zant*, containeth in circuit not past 60 miles. On the South and South-east sides rocky and montainous, but plain in the midst, and unspeakably fruitfull, producing the best oyle of the world, and excellent strong wines, both White and Red, which they call *Ribolla*. But the chief riches thereof consisteth in Currans, which draweth hither much traffick (especially from *England*, and *Holland*, for here they know not what to doe with them:) insomuch that whereas before they were scarce able to free themselves from importunate famin, they now (besides their private gettings, amounting to 150000 Zecchins) doe yearly pay unto St. *Mark* 48000 Dollars for customes and other duties. It is impossible that so little a portion of earth, so imployed, should be more beneficiall: that mountainous part being barren: and the rest comprized within two or three not very ample vallies, but those all over-husbanded like an entire garden. They sow little corn, as employing their grounds to better advantage, for which they sometimes suffer, being ready to starve, when the weather continueth for any season tempestuous: and that they cannot fetch their provision, which they have as well of flesh as of corn, from *Morea*, being ten leagues distant. They have salt-pits of their own, and store of fresh water, but little or no wood, though celebrated for the abundance thereof, by *Homer*, and *Virgil*. Of which, his *Æneis*; together with the Islands before mentioned:

Woody

Woody Zacynthus, sea-girt, we descrie,
Dulichium, Same, Neritus cliffe hie.
From Ithacan rocks, Laertes land, we fled,
And curst the soile that dire Ulysses bred.
Anon the cloud-tost Leucata appear'd:
And high Apollo by the sailor fear'd.

Jam medio apparet fluctu nemorosa Zacynthos,
Dulichiumque Sameque & Neritos ardua saxis.
Effugimus scopulos Ithacæ, Laertia regna,
Et terram altricem sævi execramur Ulyssis.
Mox & Leucatæ nimbosa cacumina montis,
Et formidatus nautis aperitur Apollo.

Virg. Æn. l. 3.

About the Island there are many roads, but one only harbour (if I may so name it, being undefended from the North-east, and North-west winds) lying on the North-east side thereof: and opening towards *Morea*: safe, and of a convenient receipt for ships, respect we either the number or burthen: and much frequented from all parts; who here commonly touch in their going forth, and in their returns. So that you shall not long stay for a passage, be you either bound for *Venice*, *Constantinople*, *Tripoly*, *Alexandria*, the Islands of the Mid-land sea, or divers places of the Ocean. It is here a custome strictly observed (as also elswhere within the Straits belonging to the Christians) not to suffer any to traffick, or come a-shore, before they have a *Prattick* from the Signiors of Health: which will not be granted untill forty days after their arrivall, especially if the ship come from *Turkie*, and bring not a certificate, that the place from whence they came is free from the infection: if so, perchance their restraint may be shortened: during which time they have a guardian set over them. They will not suffer a Letter to be delivered, if sealed with thread, before it be opened and ayred. If such as come to speak with them doe but touch one of the ships, or sometimes but a rope, they shall be forced to ascend, and remain there for the time limited; it being death to him that shall come a-shore without licence. Notwithstanding, they at request will carry you to the *Lazaretto* (which is in the nature of a Pest-house) there to abide untill the date be expired. But if any fall sick amongst them in the mean-season, their *Prattick* is accordingly prolonged. A great inconvenience to the Merchants, but at *Venice* intolerable: where when they have a *Prattick*, they are inforced to un-lade at the *Lazaretto*. So under pretence of airing, their goods are opened; their quantity, quality and condition known; redounding much to their detriments. But for that we came from *Venice*, we were freed from this mischief, and presently suffered to land.

The town taking or giving a name to the Island, stretcheth along between the west side of the haven, and the foot of the Mountain; perhaps a mile in length, in breadth but narrow. The streets unpaved, the building low, by reason of the often earthquakes whereunto this Island is miserably subject.

When through Earths hollowes, the collected winde
Throngs from some part, nor ready vent can find
The vast caves it assailes with horrid might:
Earth-quakes percussed men with the affright.
Then eminent ruines those proud structures threat
That most aspire; more safe to be lesse great.

Præterea ventus cum per loca subcava terræ
Collectus parte ex una procumbit, & urget
Obnixus magnis speluncas viribus altas:
Incumbit tellus, quo venti prona premit vis.
Tum supra terram quæ sunt extructa domorum,
Ad cœlumque magis quanto sunt edita quæque,
Inclinata minax in eandem prodita partem,
Protractæque trabes impendent ire paratæ.

Lucret. l. 6.

Two hapned during my short abode there, though of small importance. Although the seat of the Town be excessive hot yet it is happily qualified by a North-east gale that bloweth from sea most constantly about the midst of the day. Divers of their houses are shadowed with vines that bear a certain great grape, which in regard of their shape were called *Bumastos* by the Grecians, the clusters being of a marvellous greatnesse. High above the town, on the top of a steep round Mountaine stands the Castle, which overloof-eth the sea, and commandeth the harbour: a little Citty of it self, ascended unto by a difficult passage, strong, and well stored with munition. Here a garrison is kept; supplyed by the Townes-men upon each sudden summons. Upon the wall a Watchman standeth continually, to discover the shipping that aprocheth: who hangs out as many flags as he descryeth vessels; square if ships, if gallies pendants. Here the Governour of the Island hath his residence, whom they call the *Providore* with two *Consiglieri*, all Gentlemen of *Venice* (the consent of two prevailing against the third) together with the Chancellour, (who are every third year removed) with other inferiour officers, where all Causes are adjudged, both Criminall and Judiciall. Over the Court of Justice there is written this distichon:

Hic locus odit, amat, punit, conſervat, honorat,
Nequitiam, pacem, crimina, jura, probos.

This place doth hate, love, puniſh, keep, requite,
Voluptuous Riot, peace, crimes, Laws, th' upright.

The Great Turk hath yearly a preſent of Falcons from the Governour (accompanyed, as ſome ſay, with 1200 Zecchins,) which he calleth a tribute: it being in his power to diſtreſſe them at his pleaſure, by reſtraining the reliefe of victuals which they have from *Morea*, and his adjoining Dominions. Whilſt we were here, the *Captain Baſſa* paſt by with 60 gallies: who yearly about this time ſaileth in circuit, to receive tribute, ſuppreſſe pirates, and to doe ſome exploit upon the *Malteſes*, *Spaniards*, and *Florentines*, with whom they are onely in hoſtility. Divers of their gallies putting into the haven were curteouſly entertained: for the *Venetians* endeavour, as much as in them lies, to keep good quarters with the *Turk*; not onely for the reaſon aforeſaid, (which perhaps might entend as far as their City: their territories though large and fruitfull, to narrow to ſuſtain ſo populous a State, if unrelieved from *Turkie*, and that their paſſage into the Mid-land ſea were interrupted) nor for the loſſe they ſhould ſuſtaine by the ceſſation of traffick with the *Mahometans*: but knowing him by deare experience too powerfull an adverſary for them by land, and though they are perhaps ſtrong enough by ſea, yet, ſhould they loſe a navy, their loſſe were unrecoverable, whereas the *Turke* within the ſpace of a year is able to ſet forth another.

The Inhabitants of this land are in general, *Gracians* (of whom we will ſpeak no more then concerns the particular cuſtomes of the place, reſerving the reſt to our relation of that people:) in habit they imitate the *Italians*, but tranſcend them in their revenges, and infinitely leſſe civill. They will threaten to kill a merchant that will not buy their commodities: and make more conſcience to break a Faſt, then commit a murther. One of them at our being here, purſued a poor ſailer (an Engliſhman) for offering but to carry a little bag of Corants aboard un-cuſtomed, and killed him running up a pair of ſtairs for ſuccour. He is weary of his life that hath a difference with any of them, and will walk abroad after day light. But cowardize is joyned with their cruelty, who dare do nothing but ſodainly, upon advantages; and are ever privately armed. Encouraged to villanies by the remiſneſſe of their lawes; for none will lay hands upon an offender, until fourteen dayes after that he be called to the Scale, (an eminent place where one doth ſtand and publiquely cite the offender:) who in the mean-time hath leiſure to make his owne peace, or elſe to abſent himſelfe. If then he appear not, they baniſh him; and propound a reward according to the greatneſſe of the offence, to him that ſhall either kill or take him alive: and if it be done by one that is baniſhed, his own baniſhment (the leaſt reward) is releaſed. The labourers do go into the fields with ſwords and partizans, as if in an enemies countrey; bringing home their wines and oiles in hogs-skins, the in-ſides turn'd outward. It is a cuſtome amongſt them to invite certaine men unto their marriages whom they call Com-peers. Every one of theſe do beſtow a ring, which the Prieſt doth put upon the Bride and Bridegromes fingers, interchangeably ſhifting them; and ſo he doth the garlands of their heads. Of theſe they are never jealous, (an abuſe in that kind reputed as deteſtable a crime, as if committed by a naturall Brother,) ſo that they lightly chooſe thoſe for their Com-peers that have been formerly ſuſpected too familiar. The Bridegroome entring the Church, ſticks his dagger in the doore; held available againſt inchantment. For here it is a common practice to bewitch them: made thereby impotent with their wives, until the charm be burnt, or otherwiſe conſumed: inſomuch that oftentimes (as they ſay) the mothers of the betrothed, by way of prevention do bewitch themſelves, and again unlooſe them as ſoon as the marriage is conſummated. A practice whereof former times have been guilty: ſome manner perhaps delivered by *Virgil* in theſe verſes:

Necte tribus nodis ternos Amarylli colores
Necte Amarylli modò, & Veneris, dic, vincula necto.
Ecl. 8.

Three knots knit on three threds of different die:
Haſte Amaryll; *and ſay, Loves bonds I tye.*

And in another following, the Inchantreſſe having made two images of her beloved, the one of clay, the other of waxe, and throwing them into the fire, ſaith:

As his clay, and this wax, the fire the ſame
Hardens, and melts; ſo he, in our loves flame.

Ignis ut hic durescit, & hæc ut cera liquescit,
Uno eodemque igni: sic nostro Daphnis amore.
Idem.

The Nuptiall ſheets (as in ſome caſes commanded by the Moſaical Law) are publikely ſhown, and preſerved by their preſents as a teſtimony of their uncorrupted virginities.

There be here two Biſhops: one of the *Greeks*, and another of the *Latines*. The *Greeks* have divers Churches, the principall that of St. *Nicholas*, (which giveth to the haven a name, and not far removed) with a Monaſtery of *Colieros*; for ſo are their Monks called. On the other-ſide of the harbour, upon the top of the Promontory, they have another far leſſe; with a Chappell dedicated to the Virgin *Mary*, called *Madonna del Scopo*: reputed an effectreſſe of miracles, and much invocated by ſea-faring men. As the Duke of *Venice* doth marry the Sea; ſo yearly doth this Biſhop upon the Twelf-day baptize it: although with leſſe ſtate, yet with no leſſe ceremony. The *Venetians* here (as in *Candy*) doe jointly celebrate the Grecian feſtivalls: either to gratifie, or elſe to avoid occaſions of tumult. As for the Romane Catholike Biſhop, hee hath his Cathedrall Church and reſidence within the Caſtle: where there is a Convent of *Franciſcans*. A mile and halfe off, in ſight of the town, on the ſide of a mountaine, they have another Monaſtery, called the *Anunciata*, where the *Latines* have their burials: built in the year 1550. when under the ground there were found two urns; one full of aſhes, and the other of water, in an ancient Sepulchre. Upon a ſquare ſtone that covered the tombe, was ingraven *M. TUL. CICERO LAVE ET TU ſEPTIA ANTONIA*, and under the urn which containeth the aſhes, *AVE MAR. TUL.* It being ſuppoſed that *Cicero* was there buried: peremptorily affirmed by a travaller then preſent: reporting withall that he ſaw this Epitaph:

Of Orators the Prince, of ſpeech the pride,
Tully, with his wife in this urn abide.
Tully, that of himſelfe thus writ; O Rome
Bleſt, in that I thy Conſul am become.

Ille Oratorum Princeps, & gloria linguæ
Romanæ jacet hac cum conjuge Tullius urna,
Tullius ille, inquam, de ſe qui ſcripſerat olim,
O fortunatam natam me Conſule Romam.
Adamus Toſellenius in ſuo Itin.

The *Jews* have here a Synagogue, (of whom there are not many) one having marryed an *Engliſh*-woman, and converted her to his Religion. They wear a blue ribband about their hats for a diſtinction. The forain Merchants here reſident are for the moſt part Engliſh, who by their frequent deaths do diſprove the air to be ſo salubrious as is reported: who have their purchaſed interments in gardens: neither ſuffered by *Greeks* nor *Latines* to be buried in Churches. If a ſtranger here take a fraught of a *Venetian*, and a *Venetian* ſhip be in Port, the Maſter thereof, upon a proteſtation, will inforce the ſtranger to unlode, and ſerve his own turn therewith, if it be for his benefit. In this Iſland there are forty Villages.

On the 14 of September I imbarked in another Engliſh ſhip, called the Great Exchange; firſt bound for *Chios*, and then for *Tripolis*. With a proſperous wind wee compaſſed a part of *Morea*; more famous by the name of *Peloponeſus*: ſhaped like a Plantane-leaf, and imbraced al-moſt by the *Corinthian* and *Saronian* armes of the *Mediterraneum*. On the North it adjoyneth to the reſt of Greece by a narrow Iſthmos: where ſtood that renowned City of *Corinth*, in hearing of both ſeas, and having a port unto either. Divers great Princes, (as *Demetrius*, *Julius Cæſar*, *Caligula*, and *Nero*,) with ſucceſsleſſe labour, have attempted to make that rocky ſtraight a navigable paſſage: both to ſtrengthen the ſame, and that the voyage into the *Ægean* Sea might thereby become more ſhort, and leſſe perillous. In ſucceding time, a diviſion was made by a ſtrong wall; thrown down by the Turkiſh *Amurath*; repaired in the year 1453 by the *Venetians*, in fitteen days ſpace, by the hands of thirty thouſand pioners: and again ſubverted by the *Mahometans*. This fruitfull countrey was divided into eight Provinces, *Carinthia*, *Argia*, *Laconia*, *Meſſenia*, *Elis*, *Achaia*, *Sicyonia*, and *Arcadia*, glorious throughout the world, for the Common-wealths of the *Mycenians*, *Argives*, *Lacedemonians*, *Sicyonians*, *Eleans*, *Arcadians*, *Pylians* and *Meſſenians*: watered by the noble rivers of *Aſopus*, *Peneus*, *Alpheus*, (which receiveth tribute of an hundred and forty ſprings) *Paniſus*, *Eurotas*, and *Inachus*, ſo highly celebraeed by the ancient Poets.

But

But now presenting nothing but ruines, in a great part desolate, it groaneth under the Turkish thraldome being governed by a *Sanzake*, who is under the *Beglerbeg*, or *Græcia*; and is to serve him a thousand horse whensoever he is called upon. The Inhabitants are for the most part *Græcians*.

On the left hand left we two little Islands.

——— Strophades Graio stant nomine dictæ
Insulæ in Jonio magno: quas dira Celæno,
Harpyæque colunt aliæ, Phineia postquam
Clausa domus, mensasque metu liquere priores.
Tristius haud illis monstrum, nec sævior ulla
Pestis, & ira Deum Stygiis sese extulit undis.
Virginei volucrum vultus, fœdissima ventris
Ingluvies, uncæque manus, & pallida semper
Ora fame. ———

Virg. Æn. l. 3.

In Greeke called Strophades; within the great
Jonian Sea: the dire Celænos seat,
Whith th'other Harpyes; since that chac'd they were
From Phineus house, and left his boord for foar.
More horrid monsters, nor worse plagues then those.
Or wrath of Gods, from Stygian flood ere rose.
Like fowls with Virgins faces, purging still
Their filthy panches; arm'd with tallons: ill,
And ever pale with famine.

This *Phineus* was King of *Arcadia*, who bereft his sons of their eyes by the instigation of their step-mother: for which offence the offended gods (as the story goes) deprived him of his, and sent these ravenous *Harpyes* to afflict him. But the *Argonauts*, being by him curteously entertained, sent *Zethus* and *Calais*, the winged issue of *Boreas* and *Orithia*, to chase them away. Who pursuing them to these Islands were commanded by *Iris*, to desist from doing further violence to the dogs of *Jupiter*; of whose returne the Islands were so named. And what were these *Harpyes*, but flatterers, delators, and the inexpleably covetous? who abuse, devoure, and pollute the fame of miserable Princes, bliuded in the understanding. *Zetes* and *Calais*, are said to have wings by some, in regard of the fashion of their garments; by others, for their long and beautifull hair. But I rather think; for their wholesome advice, and expedite execution in freeing the State of those monsters: called the dogs of *Jupiter*; that is, infernal furies, and ministers of his vengeance. *Alphonsus* King of *Naples*, was wont to say merrily, that the *Harpyes* had let the *Strophades* to inhabite *Rome*: intimating thereby the avarice of the Clergy. These rocks are at this day called the *Strivaly*: where onely live a few *Greek Colieros*, that receive their sustenance of almes from the neighbouring Islands. There is in one a spring of fresh water, supposed to have his original in *Peloponesus*, and so to passe under the Sea: in regard of a certain tree over-shadowing a little lake: the leaves thereof (or like unto those) being often found in this fountain: there growing none of that kind in the Island.

We thrust between Cape *Malio* and *Cerigo*, about five miles distant: once called *Porphyris* of his excellent *Porphyr*; but better known by the name of *Cythera*. An Island consecrated unto *Venus*. In the town, rising two furlongs up unto the haven, stood her celebrated temple (the most ancient that the *Grecians* had of that goddesse) and therein her statue in compleat armour. Out of this it is said that *Paris* made a rape of *Helena*, or rather here first enjoyed her in his return from *Sparta*. The ruines are now to be seen; together with that of *Uranias*. The Island is sixty miles in compasse: it hath divers harbors; but those small and unsafe. And delightfull soile: Inhabited by *Grecians* and subject to the *Venetians*.

This is the first of the *Ægean* Sea: the largest arm of the *Mediterraneum*, extending to the *Hellespont*, and dividing *Greece* from the lesser *Asia*. So called of *Ægeus*, the father of *Theseus*: who going to combate the *Minotaure*, was charged to turn the black sailes of his ship into white, if he returned with victory. Which forgetting to do; *Ægeus* thinking him slain, leapt into the sea, from a promontory where he expected his arrivall. But *Plinie* saith, that it took that name of an Island, or rather a rock, which lies between *Chios* and *Tenedos*: called *Æx*, in that formed like a goat, now about to skip into the surges: *Strabo* of *Ægis* a City of *Euboa*, or of *Ægæ* a promontory of *Bœotia*, now vulgarly called the *Arches*. A sea dangerous and troublesome to saile through, in regard of the multitude of rocks and Islands, every where dispersed. Insomuch, that a man is proverbially said to sail in the *Ægean* sea, that is, incumbred with difficulties. The Islands of this sea were anciently divided into the *Sporades*, and *Cyclades*. The *Sporades* are those that lie scattered before *Crete*, and along the coast of *Asia*: the *Cyclades*, so called, in that they lie in a circle.

Amongst the rest of the last named, we sailed by *Delos*, (now *Diles*) hem'd with sharp rocks: even from the reign of *Saturne* of especiall veneration. Once a floting Island.

Which kind Jove (shifting to and fro,) did tie
To Gyaros and high-brow'd Myconie
For culture fixt; and bold winds to defie.

Quam pius Arcitenens, oras & littora circum
Errantem Myconecelsa Giaroque revinxit;
Immotamque coli dedit, & contemnere ventos
Virg. Æn. l. 3.

For the fable goes, that when all the earth at the intreaty of *Juno*, had abjured the Receit of *Latona*, *Delos* at the same time under the water was erected aloft, and by *Jupiter* fixed to entertain her; then named *Delos*, which signified, apparent.

Nurse of Latonas brood: whom Jove while-ere
Bad in Ægean surges to appeare.
I hold thee happy in Apollos birth:
And that Diana calls thee her own earth.

Latonæ partûs nutrix, quam Jupiter olim
In maris Ægæi sistere jussit aquis.
Te voco felicem quòd Phæbum ceperis, & quòd
Solam te patriam clara Diana vocat.
Alpheus.

But the truth is: it was said to be unstable; in that miserably shaken with earthquakes, untill freed thereof by a Petition made to *Apollo*: who enjoyning certain sacrifices, commanded, that thenceforth they should neither bury their dead there, nor suffer a Dog to enter the Island: (so that the *Delians* had their interments in *Rhena*, a little desart Island four furlongs distant) and called *Delos*, for that where in other places his Oracles were obscure and ambiguous, they here were manifest and certain. On a plain within the environing rocks, stood the City, so honored for the Temples of *Apollo* and *Latona*, under the mountaine *Cynthus*: of which *Apollo* was called *Cynthius*, and *Diana Cynthia*; as *Delius* and *Delia* of the Island, made more famous by the neighbouring *Cyclades*, that like a ring did environ it: and yearly sent multitudes of men, and troops of virgins to celebrate his solemnities with heards of sacrifices; as thus in reputation, so increast in wealth through the subversion of *Corinth* by the *Romans*. The Merchants removing hither, invited by the immunities of the Temple, and conveniency of the place, it lying in the passage between *Greece* and *Asia*, and frequented by so great a concourse of people.

Upon the re-edifying of *Corinth*, it was held by the *Athenians*: and flourished both in her rites and traffick, untill laid waste by *Mithridates*. From that time continuing poor, and when Oracles ceased, utterly forsaken. Which doubtlesse was upon the passion of our Saviour. For *Plutarch* reports from the mouth of one *Epitherses*, who had been his School-master, that hee imbarking for *Italy*, and one evening becalmed before the *Paxe* (two little Islands that lie between *Corcyra* and *Leucadia*) they suddenly heard a voice from the shore (most of the passengers being yet awake) calling to one *Thamus* a Pilot, by birth an Ægyptian, who till the third call would not answer. *Then* (quoth the voyce) *when thou art come te the Palodes, Proclaime it aloud, that the great Pan is dead.* All in the ship that heard this, were amazed. When drawing neer to the aforesaid place, *Thamus* standing on the poupe of the ship, did utter what formerly commanded; forthwith there was heard a great lamentation, accompanied with groans and skreeches. This coming to the knowledge of *Tiberius Cæsar*, he sent for *Thamus*, who avouched the truth thereof. Which declared the death of Christ (the great Shepheard,) and subjection of Satan, who now had no longer power to abuse the illuminated world with his impostures. The ruines of *Apollos* temple are here yet to be seen, affording fair pillars of marble to such as will fetch them, and other stones of price, both in their nature and for their workmanship; the whole Island being now un-inhabited.

Three dayes after our imbarkment (as quick a passage as ever was heard of) we arrived at *Sio*, a famous Island formerly called *Chios*, which signifieth white, of *Chione* a Nymph,

--- Who rich in beauty
A thousand suiters pleas'd ____

____ quæ ditatissima formâ
Milleprocis placuit ____
Ovid. Metam. l. 5.

and therefore so named: Others say of the snow, that sometimes covers those mountains. Sixscore and five miles it containeth in circuit, extending from South unto North: the North and West quarters extraordinary hilly. In the midst of the Island is the mountaine *Arvis* (now *Amisia*) producing the best Greek wines, so prised by the ancient:

Et multo in primis hilarans convivia Baccho,
Ante focum, si frigus erit; si messis, in umbra:
Vina novum fundam calathis Arvisia nectar.
Virg. Ecl. 5.

Pleasant with plenteous Bacchus, when we feast
By th' fire, if cold: in shades, if heat molest:
I Bowles will with Arvisian Nectar fill.

But the *Lentiske* tree, which is wel-nigh onely proper to *Sio*, doth give it the greatest renown and endowment. These grow at the South end of the Island, and on the leisurely ascending hils that neighbour the shore. In height not much exceeding a man, leaved like a Cervice, and bearing a red berry, but changing into black as it ripeneth. Of this tree thus writeth an old Poet:

Jam vero semper viridis, semperque gravata
Lentiscus, triplici solita est grandescere fœtu:
Ter fuges fundens; tria tempora monstrat arandi.
Cic. de Divin. ex vet. Poet.

The Lentiske ever green, and ever great,
With grateſull fruit, three different sorts doth bear,
Three harvests yeelds, is thrice drest in one year,

Of equal value with a Venice Zechin.

And that with no lesse diligence then vines; otherwise they will afford but a little Mastick: which yearly yeelds to the inhabitants eighteen thousand Sultanies. In the beginning of August lanch they the rine, from whence the Mastick distilleth untill the end of September, at which time they gather it. None suffered to come amongst them during the *interim*, it being death to have but a pound of new Mastick found in their houses. The wood thereof is excellent for Tooth-picks, so commended of old:

Lentiscum melius; sed si tibi frondea cuspis
Defuerit, dentes penna levare potest.
Mart. l. 14. Ep. 22.

Lentiske excells: if Tooth-picks of the Lentisk
Be wanting, of a quill then make a Tooth-pick.

By reason of these trees they have the best hony of the world, which intermingled with water, is not much inferiour in relish to the costly Sherbets of *Constantinople*: The Island produceth corn and oyle in indifferent plenty. Some silk they make, and some cottons here grow, but short in worth unto those of *Smyrna*. It hath also quarries of excellent marble: and a certain green earth, like the rust of brasse, which the *Turks* call *Terra Chia*: but not that so reputed of by the ancient Physitians. The coast especially towards the South, is set with small watch-towers, which with smoke by day, and fire by night, do give knowledg unto one another (and so to the up-land) of suspected enemies. The environing sea being free from concealed rocks, and consequently from perill.

On the East side of the Island, four leagues distant from the main of *Asia*, from that part which was formerly called *Jonia*, stands the City of *Sio*: having a secure haven (though daily decaying) yet with something a dangerous entrance, straightned on the North side by the Sea-ruined wall of the Mole, incroaching neer the Diamond, which stands on the other side of the mouth; (so called of the shape, rising out of the sea, and supporting a Lanthorn, erected by the *Genoeses*,) insomuch that ships of the greatest size doe anchor in the channell: but ours thrust in, when going a shore I was friendly entertained of the English Consull. The town stretcheth a-long the bottom of the haven: backt on the West with a rocky mountain: the building mean, the streets no larger then allies. Upon the Castle-hill there is a Bannia, which little declines from the state of a Temple; paveth with fair tables of marble, and supported with columnes, containing severall rooms, one hotter then another, with conduits of hot water, and naturall fountaines. On the North side of the City stands the Castle ample double walled, and environed with a deep ditch: manned and inhabited by *Turks* and well stored with munition. This not many years since was suddenly scaled in a night by the *Florentines*: who choaking the artillery, and driving the *Turcks* into a corner, were now almost masters thereof: when a violent storm of wind, or rather of fear, enforced their companions to Sea, and them to a composition; which was, to depart with ensignes displayed. But the Governour having gotten them into his power, caused their heads to be struck off: and to be piled in mortar on the Castle wall; whereas yet they remain, but not un-revenged. For the *Captain Bassa* upon his coming strangled the perfidious Governor: either for dishonouring the *Turk* in his breach of promise, or for his negligence in being so surprised. Since when, a watch-word every minute of the night goeth about the wals, to testifie their vigilancy. Their orchards are here enriched with excellent fruits: amongst the rest, with Oranges, Lemons, Citrons, Pomegranates, and Figs, so much esteemed by the Romanes for their tartnesse.

The Chian figs, which Setia to me sent,
Taste like old wine: they wine and salt present.

Chia seni similis Baccho, quam Setia misit:
Ipsa merum secum portat, & ipsa salem.
Mart. l. 13. Epig. 33.

Upon these fig-trees they hang a kind of unsavoury fig: out of whose corruption certain small worms are ingendred, which by biting the other (as they say) procure them to ripen. Partridges here are an ordinary food, whereof they have an incredible number, greater then ours; and differing in hew: the beak and feet red, the plume ash-colour. Many of them are kept tame, these feeding abroad all day, at night upon a call return unto their severall owners.

The *Chiots* were first a free people, being a Common-wealth of themselves, and maintaining a Navy of fourscore ships, (not destitute of diversity of harbours) whereby they became the Lords of these Seas. Their City is one of those that contended for the birth of *Homer* (stamping his figure in their coin) although not mentioned in that Distichon.

Seven Cities strive for Homers birth: Smyrna, Chios,
Rhodes, Colophon, Salamis, Athens, and Argos.

Septem Urbes certant de stirpe insignis Homeri:
Smyrna, Rhodos, Colophon, Salamis, Chios, Argos,
Athenæ.

They also boast of his sepulchre about the *Phanæan* promontory, not far frō whence, in a grove of *Palmes* stood the temple of *Apollo*. They at this day shew a place not past a quarter of a mile from the town, not far from the Sea, now by the Islanders called *Erithrea*, (I know not upon what ground) where they say that *Sybil* prophecied. The rock there riseth aloft, ascended by stairs on the West-side: cut plain on the top, and hollowed with benches about, like the seats of a Theatre. In the midst a ruined chair, supported with defaced Lyons, all of the same stone, which yet declares the skill of the work-man. Here they say she sate, and gave oracles. But the relique in my conceit doth disprove the report. For there are the shape of legs annexed to the chair: the remains of some Image, perhaps erected in her honour, though I never read of a *Chian Sibyl*, nor of an *Erithrea* in this Island; yet stood there town so named on the opposite shore: why rather not some Idol of the *Pagans?* In times past they were for the most part served by slaves. Insomuche that when *Philip* the son of *Demetrius* besieged the City; he proclaimed freedome to such as would rebell, and their mistresses to wives, for reward of their treasons. Which contrarily so provoked their loyall furie, and the womens indignations, that they jointly endeavoured with hands and encouragements, in such sort as repulsed the besiegers. At length they became subjects to the *Romanes*, and then to the *Greek* Emperour: *Andronicus Paleologus* bestowing or rather selling the same to the *Justinians* a family of *Genoa*. After it grew tributary to the *Turke*; yet was it governed and possessed by the *Genoëse*: who paid for their immunities the annual sum of fourteen thousand Ducats. But *Solyman* the Magnificent, picking a quarrell with the Governor, for a suspected correspondency with the great Master of *Malta*, during those wars, and discovery of his designs, having besides neglected accustomed presents with the payment of two years tribute, sent *Pial* the *Captain Bassa* to seize on the Island, who on Easter day in the year 1566 presenting himselfe before *Sio* with four-score gallies, so terrified the inhabitants, that before they were summoned they quietly surrendred both it and themselves to his disposure. The Governor, together with the principall families, intending to depart for *Italy*, he sent unto *Constantinople*; and suffered the commō people to stay or remove at their liking. So that the whole Island is now governed by *Turkes*, and defiled with their superstitions: yet have the Christians their Churches, and un-reproved exercise of Religion. Besides impositions upo n the land, and upon commodities arising from thence, the great *Turk* receives yearly for every Christiā above the age of sixteen, two hundred Aspers; but the husbandmen are exempted untill marriage. The inhabitants for the most part are *Turks* and *Grecians*; those living in command, and loosly the other husbanding the earth, and exceeding them infinitely in number. They are in a manner releast of their thraldome, in that unsensible of it: well meriting the name of merry *Greeks*, when their leisure will tolerate. Never Sunday, or Holiday passes without some publike meeting or other-where intermixed with women they dance out the day, and with ful-crown'd-cups enlenghten their jollity: not seldom passing into *Asia* and the adjoining Islands, unto such assemblies. The streets do almost all the night long partake of their musick. And whereas those of *Zant* do go armed into the field to bring home their vintage; these bring home theirs with songs

120 *Aspers amount to a Sultanis.*

and

and rejoycings. Most differ but little from the *Genoëse* in habit, of whom there are many: and though they have corrupted one anothers language, yet retain they their religion distinctly. The women celebrated of old for their beauties, yet carry that fame: I will not say un-deservedly. They have their head trickt with tassels and flowers. The bodies of their gowns exceed not their arm-pits: from whence the skirts flow loosly, fringed below; the upper shorter then the neather; of damasks or stuffs lesse costly, according to their condition. The Merchants pay here for custome but three in the hundred; and in their return but one and a halfe, if they have paid custome at *Constantinople*.

Smyrna is not far distant from *Chios*: but by reason of the doubling of a certaine Cape which stretcheth to the North, requiring two contrary winds, it is by sea a longer and more troublesome journey. The Bay doth take the name of the City; at the end whereof it is seated. Overthrown by the *Lydians*, re-edified by *Antigonus*, and after by *Lysimachus*. The most beautifull part thereof possessed the hill: but the greater, the plain, adjacent to the sea. Amongst other goodly temples they had one consecrated to *Homer*, (for the *Smyrnians* will have him a Citizen of theirs) containing his honoured image. For lesse beholding was he to *Pythagoras*, who reports that hee saw him hanging in hell, for so fabling of the gods. A City not so reputable for her Schools of Learning, and admirable Library, as in the title of one of the primitive Churches of *Asia*. But now violated by the *Mahometans*, her beauty is turned to deformity, her knowledge into barbarisme, her religion into impiety. Frequented notwithstanding it is by forrain Merchants: *Natolia* affording great store of Chamolets and Grogerams; made about *Angra*, and a part brought hither, before such time as the Goats (whose haire they pull, white, long, and soft) were destroyed by the late rebells; consisting for the most part of the expulsed Inhabitants of burned towns; who having lost all that they had, knew not better how to recover their losses, than by preying upon others: and so joyned with their undoers. Led by *Calender Ogly* and *Zid Arabi*: and grown to so fearful a head, that the Great Turk (some say) had once a thought to have forsaken the Imperiall City: they being fifty thousand, but destitute of artillery. After foiled by *Morat Bassa* the great *Visier*: who for that service (but chiefly for the over-throw of *Jamballat* the *Bassa* of *Aleppo*, and naturall Lord of the rich valley of *Achillis*) was called by him his Father and Deliverer. They besieged this City, and were by certain English ships that lay in the road, un-friendly saluted. In the end they burnt a part thereof, and took a ransome for sparing the rest. But the principall commodity of *Smyrna* is Cotten-wooll, which there groweth in great quantity. With the seeds thereof they do sowe their field as we ours with Corn. The stalk no bigger than that of Wheat, but rough as the Beans: the head round and bearded, in size and shape of a Medlar: hard as a stone, which ripening breaks, and is delivered of a white soft Bombast intermixed with seeds, which they separate with an instrument. You would think it strange, that so small a shell should contain such a quantity: but admire, if you saw them stive it in their ships, enforcing a sack as big as a wool-pack into a roome at the first too narrow for your arm, when extended by their instruments: so that often they make the very decks to stretch therewith.

Our ship (ere to depart from *Tripolis*) being bound for this place, where her businesse would detain her for some fifteen dayes: my desire laid hold on the interim (informed that although I came short of this passage, I should light upon another not long after) to see the City of *Constantinople*. Taking with me a *Greek* that could speak a little broken English, for my Interpreter, on the twentieth of November I did put my selfe into a barque, *Armado* of *Simo*, a little Island hard by the *Rhodes* (the Patron a *Greek*, as the rest) being laden with sponges. That night wee came to an anchor under the South-west side of *Mitylen*.

This Island, not past seven miles distant from the Continent of *Phrygia*, containeth eight-score and eight miles in circuit. The South and West parts mountainous and barren, the rest levell and fruitfull, producing excellent corne,

Et Lesbia farina, nive candidior. Horat. *And Lesbian floure, more white then snow,*

(whereof the *Turks* make their *Trachana* and *Bouhort*; a certain hodgepodge of sundry ingredients) and wines, compared by *Athenaus* and *Ambrosia*, of principall request at *Constantinople*, yet not so heady as the ordinary.

Here

Here underneath ſome ſhadie vine;
Ful cups of hurtleſſe Leshian wine
Will we quaffe freely: nor yet ſhall
Thyonian Liber with Mars brawl.

Hic innocentis pocula Lesbii
Ducis ſub umbras, nec Semelēius
Cum Marte confundet Thyoneus
Prælia.
Hor. l. 3. Ode 17.

A vertue feigned to have been given it by *Bacchus*. The *Jews* have taught them how to help the colour (of it ſelfe but pallid) with berries of *Ebulum*. Sheep and Cattell are here bred and ſuſtained in great plenty: horſes, although low of ſtature, yet ſtrong and couragious. This countrey was firſt inhabited by the *Pelaſgians* under the conduct of *Zanthus* the ſon of *Triopus*, after that by *Macarius*: who followed by certaine *Jonians*, and people of ſundry nations, here planted himſelf. Through the bounty of the ſoile he acquired much riches: and by his juſtice and humanity, the Empery of the neighbouring Iſlands. Then *Lesbus* the ſon of *Sapithus*, (ſo adviſed by an Oracle) ſailing hither with his family, eſpouſed *Methymna* the daughter of *Macarius*. Of theſe the Iſland was called *Pelaſgia*, *Macaria*, and *Lesbos*. As *Methymna* had a City which retained her name, ſo had her ſiſter *Mitylene*: which gave, and doth at this day give a name to the Iſland; ſeated on a *Peninſula* which regardeth the main land, ſtrong by nature, and fortified by Art, adorned heretofore with magnificent buildings; and numbred amongſt the Paradiſes of the earth for temperate aire and delightfull ſituation.

Others will praiſe bright Rhodes, faire Mitylene,
Epheſus, and Corinth, which two ſeas confine.

Laudabunt alii claram Rhodon, aut Mitylenen,
Aut Epheſum, bimariſve Corinthi mœnia.
Hor. l. 2. Ode 7.

On either ſide it enjoyeth a haven; that on the South convenient for gallies: the other (incloſed with rocks, and profound) for ſhips of good burthen.

A number of celebrated wits have in their birth made this countrey happy; as *Pittacus*, one of the ſeven Sages, *Sappho*, and *Alcæus*,

Sad Sappho's Æolian ſtrings
Of harder-hearted virgins ſings.
Alcæus in a higher key
On goldin lyre, of ills at ſea
In flight ſuſtain'd, and wars ſtern ire:
Th' attentive ghoſts doe both admire,
Worthy of ſacred ſilence ——

——Æoliis fidibus querentem
Sapphô, puellis de popularibus:
Et te ſonantem plenius aureo
Alcæe plectro, dura navis,
Dura fugæ mala, dura belli.
Utrumque ſacro digna ſilentio
Mirantur umbræ dicere—— ——
Hor. l. 2. Ode 13.

ſucceeding *Orpheus* in the excellency of lyricall Poeſie. Whereupon the fable is grounded, that when cut in pieces by the *Ciconian* women,

Hebrus had head and harp. Whil'ſt born along
The harp ſounds ſomething ſadly: the dead tongue
Sighs out ſad ditties: the banks ſympathize
That bound the river, in their ſad replies.
Now borne to ſea, from countries ſtream they drive,
And at Methymnian Lesbos ſhore arrive.

—— Caput Hebre, lyramque
Excipis: (& mirum) medio dum labitur amne,
Flebile neſcio quid queritur lyra, flebile lingua
Murmurat exanimis, reſpondent flebile ripæ.
Jamque mare invectæ, flumen populare relinquunt
Et Methymneæ potiuntur littore Lesbi.
Ovid. l. 11.

It is ſaid alſo that the Nightingales of this countrey ſing more ſweetly then elſwhere. On their coin they ſtamped the figure of *Sapoho*. Nor leſſe honored they *Alcæus*: a bitter inveigher againſt the rage of tyrants that then oppreſſed this countrey: Amongſt whom the forenamed *Pittacus* might ſeem one; but his purpoſe was contrary: who uſurped the ſoveraignty of all, that by ſuppreſſing the inferior tyrants, he might reſtore the people to their liberty. From whence came alſo *Arion*, *Theopraſtus*, and others. This Iſland was given by *Calo Joannes* the *Greek* Emperor, together with his ſiſter, unto *Franciſcus Cataluſius* a *Genoëſe*, in the year 1355 in recompence of his valour and ſervice done him in the Turkiſh wars. In whoſe poſterity it long continued, they governing the ſame with great juſtice: linkt in alliance with the emperors of *Trapezond*, and other *Grecian* Princes. But when the *Turk* had poſſeſt himſelf of all the confining Nations, they became his tributaries: paying for the ſame the annuall ſumme of 4000 Ducats. *Dominicus Cataluſius*, having ſurpriſed his elder brother, and delivered him to *Baptiſta* a *Genoëſe*, partaker of the conſpiracy, and after having murthered him, inveſted himſelfe in the ſoveraignty. The laſt and wicked Prince of that family;

For *Mahomet* the Great, in the yeer 1462 incenſed againſt him, as well for harbouring the Pirats of *Italy* and *Spain*, who ſold to him their ſlaves, and gave him part of their booty, as for the execrable murther of his brother, paſſing into *Aſia* with not above two thouſand *Janizaries* (but followed by an hundred ſail of ſhips, and gallies) came by land to *Poſſidium*, over againſt *Lesbos*: whither tranſported he over-ran the whole Iſland, and beſieged the Prince in the City of *Mitylen*, who after ſeven and twenty dayes ſiege ſurrendred the ſame, together with all the ſtrong forts of the Iſland, upon condition that he ſhould give him ſome other countrey equall unto it in value: whereupon by ſolemn oath he obliged himſelfe. But the faithleſſe *Turk*, poſſeſt of his prey, commanded the Prince to remove to *Conſtantinople*; puts a ſtrong garriſon into the City; and diſtinguiſhed the inhabitants according to their degrees, the better ſort he leadeth away with him, giveth away thoſe of the middle condition, (afterwards ſold as they do ſheep in markets) and leaveth behind the dregs of the people to their own arbitrement, as dangerleſſe, and un-profitable: reſerving to himſelf eight hundred boyes and virgins, excelling the reſt both in birth and beauty. But deſerved vengeance would not ſo relinquiſh the fratricide; caſt not long after into priſon upon this occaſion: A youth that had eſcaped out of the great *Turks Seraglio*, was by him entertained at *Mitylen*, whom he had converted to the Chriſtian Religion, and after notwithſtanding moſt wickedly contaminated. Un-mindfull of him in this tempeſt of calamities, he had left him behind him: when after, being preſented to the Emperour for his admirable beauty, he was known, and the Prince clapt up as his inveigler. Now every day expecting the executioner, for his ſafety he abjured his Saviour: whereupon circumciſed and veſted by the Great *Turk*, he was ſet at liberty. Too dear a purchaſe for ſo ſhort a breath: impriſoned again ſoon after, and finally ſtrangled. This Iſland in ſuch ſort ſubjected to the Turkiſh obedience, at this day ſo continueth, inhabited for the moſt part by *Grecians*. All that is left of the City of *Mitylen*, which deſerveth obſervation, is the Caſtle, exceeding ſtrong, and manned by an able garriſon, and the Arſenall for gallies: whereof divers are here kept continually to ſcoure theſe ſeas, infeſted greatly by Pirats.

On the one and twentieth of September the winds grew contrary: and ſeas (though not rough) too rough to be brooked by ſo ſmall a veſſell: no bigger, and like in proportion to a Graveſ-end tilt-boat; yet rowing under the ſhelter of the land, we entred the Gulph of *Calonus*: they hoping to have found ſome purchaſe about a ſhip caſt there away but a little before, divers of them leapt into the ſea, and diving unto the bottom ſtayed there ſo long, as if it had been their habitable element. And without queſtion they exceed all others in that facultie; trained thereunto from their childhood: and he the excelleneteſt amongſt them that can beſt perform it: ſo much, that although worth nothing, he ſhall be proffered in marriage the beſt endowed and moſt beautifull virgin of their Iſland. For they generally get their living by theſe ſponges, gathered from the ſides of rocks about the bottome of the Straights; ſometimes fifteen fathome under water. A happy people that live according to nature; and want not much, in that they covet but little. Their apparell no other then linnen breeches; over that a ſmock cloſe girt unto them with a towell; putting on ſometimes when they go a-ſhore, long ſleeveleſs coats of home-ſpuncotten, Yet their backs need not envy their bellies: Bisket, Olives, Garlick, and Onions being their principall ſuſtenance. Sometimes for change they will ſcale the rocks for Sampier and ſearch the bottome of the leſſe deep ſeas for a certain little fiſh (if I may ſo call it, ſhaped like a barre and named by the *Italians*, *Riceio*. Their ordinary drink being water; yet once a day they will warm their blouds with a draught of wine, contented as well with this, as thoſe that with the rarities of the earth do pamper their voracities.

Dicite quâm parvo liceat producere vitam;
Et quantum natura petat: non erigit ægros
Nobilis ignoto diffuſus Conſule Bacchus.
Non auro myrrhâque bibunt; ſed gurgite puro
Vita redit ſatis eſt populis fluviulque Cereſque.

Lucan. l. 3.

Learn with how little, life may be ſuſtain'd
And how much nature would. Not generous wines
Of un-known age availe where health declines.
In Gold nor Myrrhe drinke they: but the pure floud
Preſerves them, bread and it ſuffice for food.

When they will they work, and ſleep when they are weary: the bank that they row upon, their couches (as ours was the poup:) hardened by uſe againſt heat and cold, which day and night interchangeably inflicteth. So chearfull in poverty, that they will dance whileſt their legs will bear them, and ſing till they grow hoarſe: ſecured from the cares and fears that accompany riches.

O safe condition of mean estate! a good
Given by the gods; as yet not understood.

—— O vitæ tuta facultas
Pauperis, angusti q te laris! O munera nondum
Intellecta Dum! —— Lucan. l. 5.

Upon the two and twentieth of September, the winds continuing contrary, we but a little shortened our journey. Descrying a small saile that made towards us, and thinking them to be Pirats, we rowed back by the shore with all possible speed. In the evening we returned to the place that we fled from. When, going a-shore, one attired like a woman, lay groveling on the sand, whilest the rest skipt about him in a ring, muttering certain words, which they would make me beleeve were prevalent charmes to alter the weather to their purpose. On the three and twentieth we continued weather-bound, removing after it grew dark to another anchorage; a custome they held, lest observed by day from sea or shore; they might by night be surprized. We lay in a little Bay, and under a cliffe; where not one of us but had his sleep interrupted by fearfull dreams, he that watched affirming that he had seen the devill: so that in a great dismay we put from shore about mid-night. But whether it proceeded from the nature of the vaporous place, or that infested by some spirit, I leave to decide. It is reported of a little rockie Island hard by, named formerly *Æx*, and sacred unto *Neptune* (whereof we have spoken something already) that none could sleep upon it for being disturbed with apparitions.

On the four and twentyeth the sea grew calme, and we proceeded on our voyage. Towards evening we went ashore on the firm of *Asia* for fresh water, and came that night unto *Tenedos*.

In sight of Troy, an Isle of wealth and fame,
Whilest Priam in his Princely state abode:
Now but a bay; for ships a faithlesse rode.

Est in conspectu Tenedos, notissima famâ
Insula, dives opum, Priami dum regna manebant:
Nunc tantum sinus, & statio malefida carinis.
Virg. Æn. l. 2.

And so it is at this day: to which adjoyneth the town so named, with a Castle of no great importance. This Island containeth in circuit not above then miles, removed but five from the *Sigean* shore; rising into a round mountain towards the North; the rest levell, and producing exceeding strong wines, which declare the inhabitants to be *Grecians*. First, it was called *Leucophryn*, then *Tenedos*, of *Tenes* the son of *Cycnus*, who reigned in *Colone* a City of *Troas*. It is said, that accused by his step-mother (in revenge of her repulses) for proffering that which she incestuously sought, his father put him into a chest, and threw him into the sea: being born by a tempest unto this Island, and so admirably delivered; where from that time forward he reigned. And because a Musician was of the conspiracy with his mother, he made a Law, that no Musician should enter the temple which he had built, and consecrated to *Apollo Smintheus* the Protector of this Island, as appeareth by the invocation of *Chryses*.

O Smintheus, thou that bear'st the silver bow;
That Chrysa guard'st, with Cilla most divine,
And Tenedos, to my dire curse incline.

Audi me argenteum habens arcum qui Chrysen
undique tueris,
Cillamque valdè divinam, Tenedoque fortiter
imperas
Smintheù —— Hom. Il. l. 1.

But certaine it is, that *Tenes* came hither, and peopled it, being desolate before. In the wars of *Troy* he was slain by *Achilles*. And for that he was a just Prince, full of worth and magnanimity, they honoured him after his death with sacrifices and a Temple: wherein it was not lawfull so much as to mention *Achilles*.

With the morning they renewed their labour, rowing along the chalky shore of the lesser *Phrygia*. Now against Cape *Janizary* (desirous to see those celebrated fields where once stood *Ilium* the glory of *Asia*, that hath afforded to rarest wits so plentifull an argument (with much importunity and promise of reward) it being a matter of danger) I got them to set me ashore. When accompanyed with two or three of them, we ascended the not high Promontory, levell above, and crown'd with a ruinous City, whose imperfect walls do shew to the sea their antiquity. Within are more spacious vaults, and ample cisterns for the receipt of water. The foundation hereof should seem to have been laid by *Constantine* the Great: who intending to remove the seat of his Empire, began here to build: which upon a new resolution he erected at *Byzantium*. This is that famous Promontory of *Sigeum* honored with the sepulchre of *Achilles*, which *Alexander* (visiting it in his Asian expedition) covered with flowers, and ran naked about it, as then the custome was in funerals: sacrificing to the ghost

of his kinſ-man, whom he reputed moſt happy, that had ſuch a trumpet as *Homer* to re-ſound his vertues.

The firſt that reigned in this countrey was *Teucer*; begot (as they feign) by the River *Scamander* on the Nymph *Idea*. Him ſucceeded *Dardanus* the ſon of *Jupiter*, and *Electra*, the daughter of *Atlas*, and wife to *Coritus* King of *Hetruria*; who flying *Italy* for the death of his brother *Jaſius*, firſt planted in *Samothracia*, and afterward removing hither, eſpouſed *Batea* the daughter of *Teucer*, and in her right poſſeſſed this Kingdome. Whoſe off-ſpring is thus related by *Æneas*,

Dardanum quidem primum genuit nubicogus Jupiter,
Condiditque Dardaniam. Quoniam nondum Ilium ſacrum
In campo conditum erat oppidum diverſarum linguarum hominum.
Sed adhuc loca ſub-montana habitabant fontoſæ Idæ.
Dardanus verò genuit Erichthonium Regem.
Qui tum ditiſſimus erat mortalium omnium.
Troem autem, Erichthonius Trojanis Regem.
Ex Troe verò tres filii inculpati nati ſunt,
Iluſque Aſſaracuſque, & divinus Ganymedes,
Qui lane pulcherrimus fuit mortalium hominum.
Ilus verò genuit filium præclarum Laomedonta.
Laomedon verò Tithonum genuit Priamumque
Lampumque Clitiumque Hicetaonemque ramum Martis.
Aſſaracus autem Capym genuit: hic Anchiſem genuit filium,
Sed me Anchiſes. ——
Hom. Il. l. 20.

Cloud-chaſing Jove did Dardanus beget,
Who built Dardania: ſacred Ilium yet
Deckt not the lower Plains poſſeſt by men
Of different tongues; they populated then
The foot of fount-full Ida. Joves ſon begot
King Erichthonius, richer liv'd there not.
Rich Erichthonius, Tros, the Trojan King.
From Tros three un-impeached ſons did ſpring,
Ilus, Aſſaracus, divine Ganymed,
The faireſt youth that ever mortal bred,
Ilus begot far-fam'd Laomedon,
He Tithon, Priam, brave Hicetaon,
Lampus, and Clitius. Great Aſſaracus
Got Capys, he Anchiſes, and he, us.

Ilus was the firſt that after the floud adventured to inhabit the Plaines. For before men dwelt on the tops of mountaines: and by little and little deſcended as their terrors forſook them, changing their conditions with the places: and by how much neerer the ſea, by ſo much the more civill. In the plain beyond us (for we durſt not ſtraggle farther from the ſhore) we beheld where once ſtood *Ilium* by him founded: called *Troy* promiſcuouſly of *Tros*. Afterward fained to have been walled about by *Neptune* and *Phœbus* in the dayes of *Laomedon*. Who hath not heard of this glorious City, the former taking, the ten years war, and latter finall ſubverſion? which befell according to *Euſebius*, in the year of the world 2784, and ſecond of *Abdons* government of Iſrael.

Scaliger refers unto the year of the world 2768.

—— ſi magna fuit cenſuque viriſque
Perque decem potuit tantum dare ſanguinis annos,
Nunc humiles veteres tantummodo Troja ruinas,
Et pro divitiis tumulos oſtendit avorum.
Ovid. Met. l. 5.

So rich, ſo powerfull, that ſo proudly ſtood,
That could for ten years ſpace ſpend ſo much blood:
Now proſtrate, onely her old ruines ſhows,
And tombes that famous anceſtors incloſe.

But thoſe not at this day more then conjecturally extant. They that favour not the inventions of *Virgil*, report that *Æneas* removed not from hence; but ſucceeded in this Kingdome: which for a long time after remained in his poſterity: highly honoured by the *Grecians* themſelves for his wiſdome, valour, and piety, (he not conſenting to the rape of *Helena*) who forbare to damnifie both his perſon and fortunes. Whereupon ſuſpected it was that he betrayed the City. But the prophecie that *Homer* makes of him in the perſon of *Neptune*, then ready to be done to death by *Achilles*, in my opinion is a teſtimony for *Virgil*:

Sed cur hic nunc innocens dolores patitur
In caſſium ob alienas culpas? grata autem ſemper
Munera dis exhibet, qui cœlum latum habitant.
Sed agite, nos ſaltem ipſum à morte ſubducamus,
Ne fortè Saturnides iraſcatur ſi Achilles
Hunc interimat: fatale enim ei eſt evitare.
Ut ne ſine prole genus & prorſus extinctum pereat
Dardani, quem Saturnides præ omnibus dilexit liberis
Qui in ſe nati ſunt mulieribus mortalibus
Jam enim Priami genus odit Saturnus.
Nunc autem jam Æneæ vis Trojanis imperabit
Et nati natorum qui deinceps naſcentur.
Hom. Il. l. 20.

Why crimeleſſe, ſuffers he for others crimes?
Who gods with gratefull gift ſo many times
Hath feaſted. Come, now free we him from death:
Leſt if through wounds Achilles force his breath,
Jove chance to ſtorm. Fate doth his ſcape intend,
For fear the ſtocke of Dardanus ſhould end:
Whom Jove (who now doth Priams race deteſt)
Of all begot on mortal dames lov'd beſt.
Æneas, and his childrens children ſhall
The Trojans rule, and re-erect their fall:

there

there being no mention made of any of his progeny that here reigned after him. North of this Promontory is that of *Rhœteum*, celebrated for the sepulchre of *Aiax*, and his statue: by *Antonius* transported into *Egypt*; and restored unto the *Rhœtensi* by *Augustus*. *Pausanias* reports from the mouths of the *Æolians*, who re-peopled re-edified *Ilium*, how that the Armor of *Achilles* (the cause of his madnesse, and self-slaughter) was, after the ship-wrack of *Ulysses*, thrown up by the Sea upon the basis of his monument.

Which given to seas by tempests Neptune caught;
And juster, to the true deserver brought.

Justior arripuit Neptunus in æquora jactum
Naufragio, ut dominum posset adire suum.
Alciat. Emb.

Twixt these two Capes there lyeth a spacious valley. Neer *Sigeum* was the station for the *Grecian* Navy: but neerer *Rhœteum* the river *Simois* (now called *Simores*) dischargeth it selfe into the *Hellespont*. This draweth his birth from the top of *Ida*, the highest mountain of *Phrygia*, lying East-ward from hence; and resembled, for that it hath many feet, unto a certain rough worm, which is called *Scolopendra*: approaching the Sea not far short of *Mitylen*, and stretching North-ward to the lesser *Mysia*. Famous for the judgement of *Paris*, and pregnancy in fountains: from whence descend four rivers of principall repute, *Æsopus* and *Granicus* (made memorable by *Alexanders* victory,) these turn their streams to the North: *Simois*, and *Scamander*, that regard the *Ægeum*. Two not far disjoyning vallies there are that stretch to each other, and join in an ample plaine (the theatre of those so renowned bickerments) where stood the ancient *Ilium*, if not fortunate, not inglorious, nor un-revenged.

Old Troy by Greeks twice sackt: twice new Greece rued
Her conquering ancestors. First when subdued
By Romes bold Trojan progeny: and now
When forc'd though Turkish insolence to bow.

Bis vetus everſum est Argivis Ilion armis:
Bis nova victores Græcia luget avos.
Maxima Trojanos retulit cum Roma nepotes:
Atque iterum Imperium cum modo Turcus habet.
I. C. Scal.

Through these fore-named vallies glide *Simois*, and divine *Scamander*: so named saith *Homer*, by men; but *Xanthus* by celestials. *Xanthus*, in that the sheep that drunk thereof had their fleeces converted into yellow, according to *Aristotle*: *Scamander*, of *Scamander*, who therein drowned himself. Of this river they made a Deity, and honored it with sacrifices. It was an ancient custome amongst the Trojan virgins, for such as were forthwith to be marryed, to bathe themselves therein, and with these words to invocate the River:

Come, O Scamander, pluck my Virgin flower.

Sume, O Scamander, virginitatem meam.

So that on a time *Cimon* an *Athenian* (for the *Athenians* were mixed with the *Trojans*) being in love with *Callirrhoe* a Lady of principall parentage, now betrothed to another, crowned his head with reeds, and hid himself in the sedges adjoyning: when upon her singing of that used verse, he leapt out of the covert, and replyed most willing, by constraint defloured her: upon which occasion, that solemnity was abrogated. Neerer the sea it joyneth with *Simois*: there it should seem where *Achilles* was so ingaged by the waters;

Nor shrunk Scamander, but inrag'd the more
A climing billow high in aire up-bore.
And with an out-cry silver Simois thus
Exhorteth: Come, dear brother, now let us
Our forces joyne, &c.

Neque Scamander remisit suam vim, sed adhuc magis
Succensuit Pelidæ: extulit autem undam æquæ,
In altum sublatus, Simoentem ut hortabatur clamans:
Chare frater, robur viri ambo saltem
Cohibeamus, &c.
Hom. I. l. 21.

and proceeding, doe make certain lakes and marishes. These rivers, though now poor in streams, are not yet so contemptible, as made by *Bellonius*, who perhaps mistaketh others for them, (there being sundry rivolets that descend from the mountains) as by all likelyhood he hath done the site of the ancient *Troy*. For the ruines that are now so perspicuous, and by him related, doe stand foure miles South-west from the fore-said place, described by the Poets, and determined of by the Geographers: seated on a hanging hill, and too neer the navall station to afford a field for such dispersed encounters, such long pursuits, interception of scouts, (then when the *Trojans* had pitched neerer the navy) and executed stratagems, as is declared to have hapned between the Sea and the City. These reliques doe sufficiently declare

the greatneſſe of the latter, and not a little the excellency. The walls (as *Bellonius*, but more largely, deſcribeth it) conſiſting of great ſquare ſtone, hard, black, and ſpongy, in divers places yet ſtanding; ſupported on the in-ſide with pillars about two years diſtant one from another, and garniſhed once with many now ruined Turrets: containing a confuſion of thrown-down buildings, with ample ciſterns for the receipt of raine; it being ſeated on a ſandy ſoile, and altogether deſtitute of fountains. Foundations here are of a Chriſtian Temple; and two towers of marble, that have better reſiſted the fury of time; the one on the top of a hill, and the other neerer the ſea in the valley. From the wall of the City another extendeth (ſupported with buttreſſes, partly ſtanding, and partly thrown down) well-nigh unto *Ida*: and then turning, is ſaid to reach to the gulph of *Satelia*, about twenty miles diſtant. Halfe a mile off, and Weſt of theſe ruines, oppoſing *Tenedos*, are the hot water-bathes; heretofore adorned, and neighboured with magnificent building: the way thither incloſed as it were with ſepulchres of marble, many of the like being about the City, both of Greeks and Latins, as appeareth by the ſeverall characters. Two Baths there be; the one choked with rubbige, the other yet in uſe, though under a ſimple coverture. But now the ruines bear not altogether that form, leſſened daily by the *Turks*, who carried the pillars and ſtones unto *Conſtantinople* to adorne the buildings of the great *Baſſaes*; as they now doe from *Cyzicus*. This notable remainder of ſo noble a City was once a ſmall village of the *Ilians*. For the *Ilians*, after the deſtruction of that famous *Ilium*, often ſhifting the ſeat of the new, here fixt it at laſt, as is ſaid, by the advice of an Oracle; containing one onely contemptible Temple dedicated to *Minerva*, at ſuch time as *Alexander* came thither: who then offered up his ſhield, and tooke down another (that which he uſed in his fights) enriching the Temple, with gifts, and honouring the towne with his name: exempting it from tribute, and determining upon his return to erect in it a ſumptuous Temple, to inſtitute ſacred games, and to make it a great City. But *Alexander* dying, *Lyſimachus* took upon him that care: who immured it with a wall containing forty furlongs in circuit; yet ſuffered it to retaine the name of *Alexandria*. After it became a Colony, and an Univerſity of the *Romans*, of no mean reputation. *Fimbria* the Queſtor, having in a ſedition ſlain the Conſul *Valerius Flaccus* in *Bithynia*, and making himſelf Captaine of the *Roman* Army, the Citizens refuſing to receive him, as a Robber and a Rebell, beſieged this City, and in eleven dayes took it, who boaſted that he in eleven dayes had done that, which *Agamemnon* with five hundred ſaile of ſhips and the whole *Greek* nation, could hardly accompliſh in ten years. To whom an *Ilian* anſwered, That they wanted an *Hector* to defend them. Pieces of ruines throughout theſe Plains lye every where ſcattered.

Returning again to our Barque, hard by, on the left hand left we *Imbrius*, now called *Lembro*, once ſacred to *Mercury*, and not far beyond *Lemnos*; famous for the fabulous fall of *Vulcan*.

Me quoque de cœlo pede jecit Jupiter olim
Contra illum auxilium miſero ut mihi ferre pararem.
Aſt ego cum cœlo Phœboque cadente ferebar
In Lemnum ut cœci, vix eſt vis uſta relicta.
Hom. Il. l. 1.

'Gainſt Jove once making head, he caught me by
The foot, and flung me from the profound skie:
All day I was in falling; and at night
On Lemnos fell: life had forſook me quite.

Whereupon, and no marvell, he ever after halted. The *Grecians* there now inhabiting doe relate

—(Quid non Græcia mendax
Audet in hiſtoria?)—

—(*What dares not lying Greece*
In hiſtories inſert?)—

that he brake his thigh with a fall from a horſe on the ſide of a hill, which at this day beareth his name. The earth in that place thereupon receiving thoſe excellent vertues of curing of wounds, ſtopping of fluxes, expulſing poyſons, &c. now called *Terra Sigillata*, in that ſealed: and there onely gathered. In regard of the quality of this earth which is hot, the Iſland was conſecrated to *Vulcan*, who ſignifieth fire. For the Ancient expreſſeth under theſe Fables, as well the nature of things, as manners of perſons. And now, ſo heretofore in the digging thereof they uſed ſundry ceremonies: ceremony which giveth repute unto things in themſelves but triviall. Is was wont to be gathered by the Prieſts of *Venus*, who amongſt other rites, did mingle the earth with the blood of a Goat (printing the little pellets whereinto divided, with his form) which was ſacrificed unto her. The neglect of this her honour by the women

of

of the Iſland, was the cauſe, as they fable, of their goat-like ſavour: ſo that loathed by their husbands (who ſhortly after making wars upon the *Thracians*, had eſpouſed their captives) and burning with a womanly ſpleen, in one night they maſſacred them all, together with their concubines; after murdering their own children, leſt they in time to come ſhould revenge the bloud of their fathers: and ſo extinguiſhed the whole generation. This hill lyeth South of the ruines of that ancient *Hephæſtia* which gave a name unto *Vulcan*, and about three flight-ſhots removed. Between which ſtandeth *Sotica*, a little Chappell frequented by the *Greek Colieros* upon the ſixth of Auguſt: where they begin their oriſons, and from thence aſcend the mountain to open the vein from whence they produce it, which they doe with great preparations and ſolemnities accompanyed with the principall *Turks* of the Iſland. That which covereth it, being removed by the labour of wel-nigh fifty Pioners; the Prieſts take out as much as the *Cady* doth think for that year ſufficient, (leſt the price ſhould abate by reaſon of the abundance) to whom they deliver it: and then cloſe it up in ſuch ſort, as the place where they dig'd, is not to be diſcerned. The vein diſcovered, this precious earth, as they ſay, doth ariſe like the caſting up of wormes; and that onely during a part of that day: ſo that it is to be ſuppoſed rather, that they gather as much as the ſame will afford them. Certain bags thereof are ſent to the great *Turke*: the reſt they ſell (of which I have ſeen many cups at *Conſtantinople*:) but that which is ſold to the merchants is made into little pellets, and ſealed with the *Turkiſh* character. The ceremonies in the gathering hereof, were firſt inducted by the *Venetians*.

And now we entred the *Helleſpont*,



A. *Mount Ida.* D. *Abydos.* G. *Zembenit.* K. *Cape Janizary*
B. *Tenedos.* E. *Seſtos.* H. *Helleſpont.* L. *Ruines of Alexandria.*
C. *Seat of old Troy.* F. *Mayto.* I. *Callipolis.* M. *Mouth of Simois and Scamander.*

ſo called of *Helle* the daughter of *Athamas* King of *Thebes*, and ſiſter of *Phryxus*: who flying the ſtratagems of their ſtep-mother *Ino*, was drowned therein. Bounded on the left hand with the *Thracian Cherſoneſus* (vulgarly call'd *S. George's* arm,) a *peninſula* pointed to the South-weſt: whereon ſtood the Sepulchre of *Hecuba*, called *Cynoſſema*, which ſignifieth a Dog: fained to have been metamorphoſed into one, in regard of her impatiency, She in the diviſion of the *Trojan* captives, contemned, derided, and avoided of all, fell to the hated ſhare of *Ulyſſes*: when to free her ſelf from ſhame and captivity, ſhe leapt into the *Helleſpont*. But *Dictys Cretenſis* ſaith, that diſtracted with her miſeries, and execrating the enemy, ſhee was ſlain by them, and buryed in the afore-ſaid Promontory. On the right hand the *Helleſpont* is confined with the leſſer *Phrygia*. It divideth *Europe* from *Aſia*, in ſundry places not above a mile broad, in length

length about forty, (now called the channel of *Conſtantinople*) and having a current that ſetteth into *Ægeum*: a trade-wind blowing either up or down, which when contrary to the ſtream, doth exceedingly incenſe it, the mountains on each ſides are clothed with Pines, from which much pitch is extracted.

Three leagues above the entrance, and at the narroweſt of this Straight ſtand *Seſtos* and *Abydos*, oppoſite to each other: formerly famous for the un-fortunate loves of *Hero* and *Leander*, drowned in the un-compaſſionate ſurges, and ſung by *Muſæus*. Here *Xerxes*, whoſe populous Army drank rivers dry, and made mountains circum-navigable, is ſaid to have paſt over into *Greece* upon a bridge of boats. Whereof *Lucan*.

—— Fama canit tumidum ſuper æquora Xerxem
Conſtruxiſſe vias, multum cum pontibus auſus,
Europamque Aſiæ, Seſtonque admovit Abydo:
Inceſſitque fretum rapidi ſuper Helleſponti,
Non Eurum, Zephyrumque timens
Longæque tremunt ſuper æquora turres.
Lucan. l. 2.

Fame ſings how Xerxes upon Neptunes Brine
Erected ways: that by a bridge durſt joine
Europe to Aſia; Seſtos to Abydos:
Who on the fretfull Helleſpontus goes,
Not dreading Zephyrus, nor Eurus raves;
The high towers tremble on the wrathfull Waves.

Which when broken by tempeſts, he cauſed the Sea to be beaten (as if ſenſible) with three hundred ſtripes, and fetters to be thrown therein; forbidding any to ſacrifice unto *Neptune*. Nor ſped the winds better,

In Corum atque Eurum ſolitus ſævire flagellis
Barbarus, Æolio nunquam hoc in carcere paſſos.
Juv. Sat. 10.

Who ſcourg'd the East and North-east winds: till then
Never ſo ſerv'd; not in Æolian den.

O the dog-like rage and arrogant folly of idiots advanced to Empire!

Sed qualis rediit? Nempe unâ nave cruentis
Fluctibus, & tardâ per denſa cadavera proâ.
Idem.

But how return'd? Diſmaid, through bloud-ſtain'd ſeas
With one boate, ſtopt by floating carcaſſes.

Abydos ſtands in *Aſia*, which the *Mileſians* firſt founded by the permiſſion of *Gyges* King of *Lydia*, unto whom all the countrey was ſubject. Taken by the *Turks* in the reign of *Orchanes*, ſucceſſor unto *Ottoman*, through the treaſon of the Governours daughter; who, like another *Scylla*, bewitched with the perſon of *Abdurachman*, and his valour, often ſeen from the towres of the Caſtle, as he approached neer the wall, threw down a Letter tyed unto a ſtone, wherein ſhe manifeſted her affection: and promiſed the delivery of the Caſtle, if he would perſwade the Generall to remove his ſiege, and return himſelfe in the dead of the night, and follow her directions. The defendants over-joyed at the enemies departure, drink freely, and ſleep ſoundly, when *Abdurachman* coming with a ſelected crew was let in by his attending Lover, who conducted him to the gates, where he ſlew the drowſie guard, and ſet them open to his followers, ſurpriſing the Captaine in his bed, whom he carryed away priſoner, and fortified the place with *Mahometans*. *Seſtos* ſtands in *Europe*, though never great, yet ſtrongly built, and once the principall City of the *Cherſoneſus*: afterward defaced, a Caſtle was built in the room thereof. *Abydos* is ſeated upon a low levell; and *Seſtos* on the ſide of a mountaine, yet deſcending to the ſea: both bordering the ſame with their Caſtles; whereof the former is four-ſquare, the other triangular. Terrible towards the ſea in regard of the number and huge proportion of the Ordnance planted levell with the water. Moreover, kept by ſtrong garriſons: yet nothing leſſe then invincible, by reaſon of the over-peering mountains that back the one, and ſlender fortification of the other to land-ward. Theſe at this day are vulgarly called the Caſtles. All ſhips are ſuffered to enter, that by their multitude and appointment do threaten no invaſion; but not to return without ſearch and permiſſion: of which we ſhall ſpeak in the proceſſe of our Journall. A little beyond we paſt by the ruines of a Caſtle, which the Turkiſh Carmaſalls and Gallies ſtill ſailing by, ſalute with their Ordnance, it being the firſt fort by them taken in *Europe*, who call it *Zembenick*. Surpriſed by *Solyman*, the eldeſt ſon of the foreſaid *Orchanes*: who paſſing the *Helleſpont* by night, conducted by a *Greek*, whom he had taken before, by means of a dung-hill which ſurmounted the wall, with facility entred ir; the inhabitants not dreaming that they could have paſt into *Europe*, (who had made upon the ſudden certain little boats for that purpoſe, yet more generally ſaid to be tranſported by the *Genoëſes* for a ducate a head) being diſperſed in their vineyards, and treading their corne, which they accuſtome to doe by night in theſe countries. The beſotted *Grecians* (a preſage

of

of their approaching ruine) being so far from endeavouring a recovery, that they jested at the losse, and said that they had but taken a Hogs-stie, alluding to the name, called *Coiro-dochastron*. That night we came to *Callipolis*, some twenty miles distant: & thrust into a little haven North of the town; but onely capable of small vessels.

Callipolis is a City of *Chersonesus*, seated at the bottom of a Bay: so shallow, that ships do there usually anchor, as throughout the whole *Hellespont*. Some converting *C* into *G*, doe conjecture that it was called *Gallipolis* of the *Gawles* that over-ran those Countries, under the conduct of *Brennus*, a Britaine (if our Chronicles erre not) and brother to *Belinus*. But in that a *Greek* sirname, it seemeth to deny the receit thereof from a forainer. *Pausanias* maketh mention of one *Callipolis*, the younger son of *Calcothous*, who had sent *Echopolis* his elder brother to assist *Meleager* in chase of the Bore of *Calydon*. *Echopolis* there slain, and the news thereof first coming to *Callipolis*; in a rage he ran into the temple, and threw the wood from the altar, his father then sacrificing to *Apollo*: who thinking that it had been in contempt of his sacrifice, struck out his brains with a fire-brand; and so deprived himselfe of posterity. *Callipolis* maketh a fair shew afar off; but entred, is nothing lesse then it promised: a part thereof possessing the shore, and the rest the rising of the mountaine: unwalled, and without either citadell or fortresse. Along the shore, there are divers dry stations for gallies. On the South-side of the City in a little plain, are sundry round hils: the sepulchers, as they say, of certain *Thracian* Kings: for such was the ancient custome of buriall. The countrey above, is champion and not barren; but rarely inhabited. The infinite number of Turkish graves by the high-way sides, and adjoyning hils, do shew it to have bin plentifully inhabited by them, and of a long continuance; it being the first City that they took in *Europe*, under the leading of the aforesaid *Solyman*, in the year 1338. Here is a Ferry for transportation into *Asia*. *Greeks* and *Jewes*, together with the *Turks* doe inhabit the towne, and are admitted their Churches and Synagogues. Here also is a Monastery of Romish Friers, of the Order of S. *Augustine*: one of them being at this time (but not dwelling in the Covent) the Frank Consul; whose office is to dispatch and discharge the dues of all Christians ships, not subject to the *Grand Signior*, and admitted free trading, below at the Castles. To this house I repaired, with hope of some refreshment after my wearisome voyage: but he then from home, I was forced to return to my water-bed; there being no Innes for entertainment throughout in-hospital *Turkie*: yet is this town well furnished with all sorts of provision. What is here sold by the *Greeks*, you may agree for a price: but the *Turks* will receive your money, and give you a quantity for it, according to their own arbitrement; but truly enough, and rather exceeding, then short of your expectation. For two or three aspers (whereof twenty are neer upon a shilling) butcher will cut off as much mutton, (for they divide it not into joynts) as will well satisfie three though hungry: which they carry to the Cooks, who make no more adoe, but slicing it into little gobbets, prick it on a prog of iron, and hang it in a furnace. Derided, and flouted at by divers of the baser people, at night we returned to our Bark. And departing the next morning, were forth-with met with a contrary wind, which drove us to the shelter of a Rock not far from the town: where we abode all that day, and the night ensuing: they opening and washing part of their sponges: which laid on the shore, by the bulk you would have thought to have been a fraught for a pinnace, which stived into sacks, when wet, were bestowed under the side benches and crosse bankes of their little vessell.

On the seven and twentieth of *September*, before day, we left the shore, and after while entred the *Propontick* sea: confined with *Thrace* on the one side, and with *Bythynia* on the other: joyning to the *Euxine* sea by the Straights of *Bosphorus*, as it doth to the *Ægean* by the *Hellespont*. It is a hundred and fifty furlongs in length, and almost of like latitude; so that those which saile in the midst, may descry from all parts the environing land: called now *Mar de Marmore* by the *Italians* of *Marmora*, a little, but high Island, which standeth against the mouth of the *Hellespont*, and in sight of *Callipolis*: at whose South side that night we arrived.

This Island was anciently called *Proconesus*, the countrey of *Aristeus*, a famous Poet, that flourished in the dayes of *Crœsus*, and a notable Jugler: who dying (or so seeming to doe) his body could be no where found by his friends that were assembled to bury him. It had two Cities of that name, the Old and the New: the former built by the builders of *Abydos*. Celebrated for excellent quarries of white Marble; and therefore now called *Momora*: where a number of poor Christian slaves doe hew stones daily for that magnificent *Mosque* which is now a building at *Constantinople* by this

this *Sultan*. It hath a small village towards the North, with a haven peopled by *Greeks*. The soil apt for vines, and not destitute of corn: affording also pasturage for goats, whereof they have plenty. Incredible numbers of partridges, like to those of *Scio*, here run on the rocks, and flie chiding about the vineyards. Having climbed the mountains, steep towards the sea, we got to the town, and bought us some victualls. At night we returned to our boat which lay in an obscure Bay, where they spent the next day in washing the residue of their sponges: whilest I, and my Interpreter spent our time on the top of the mountaine in the vineyards: not well pleased with this their delay, now more affecting their ease then when without the *Hellespont*: being rid of that feare (for no Pirate dare venture to come within the Castles) which had quickned their expedition. In the evening we descended; where we found the Patron lying on his back upon a rock, all dropping wet: speechlesse, and struggling with death to our seeming. The *Greeks* together by the ears, every one with his fellow: some in the boat, and some upon the shore. Amongst the rest there was a blind man, who had marryed a young wife that would not let him lie with her, and thereupon had undertaken this journey to complain unto the Patriarch. He hearing his brother cry out at the receipt of a blow; guided to the place by the noise, and thinking with his staff to have struck the striker, laid it on with such a force, that meeting with nothing but aire, and not able to recover himselfe, he fell into the sea: and with much difficulty was preserved from drowning. The clamor increased with their contentions: and anon the Patron starting up, as if of a sudden restored to life; like a mad man skips into the boat, and drawing a *Turkish* Cymiter, beginneth to lay about him (thinking that his vessell had been surprised by Pirats,) when they all leapt into the sea; and diving under the water like so many Dive-dappers, ascended without the reach of his fury. Leaping a shore, he pursues my *Greek*, whom feare had made too nimble for him; mounting a steep cliffe, which at another time he could have hardly ascended. Then turning upon me onely armed with stones, as God would have it, he stumbled by the way; and there lay like a stone for two houres together: that which had made them so quarrelsome being now the peace-maker; having cast the fetters of sleep upon their distemperatures. For it being proclaimed death to bring wine unto *Constantinople*, and they loath to poure such good liquor into the sea, had made their bellies the overcharged vessels. When the Patron awaked, and was informed by my *Greek* how he had used me, and withall of my resolution (which was rather to retire unto the town, and there expect a passage, than to commit my safety unto such people) he came unto me, and kissed me, as did the rest of his companions, (a testimony amongst them of good will and fidelitie) and so inforced me aboard. The winds the next day blew fresh and favourable. That night we came to anchor a little below the seven Towers: and betimes in the morning arrived at the custome-house. Then crossing the haven, I landed at *Galata*, and so ascended the vines of *Pera*: where by Sir *Thomas Glover*, Lord Embassador for the King, I was freely entertained: abiding in his house almost for the space of four moneths. Of whom without ingratitude and detraction I cannot but make an honorable mention.

Pausanias King of *Sparta*, that is said to have built, did but re-edifie this City: then called *Byzantium* of *Byza* the founder, and taken by assault but a little before from the *Persians*. A while after he sendeth for *Cleonice* the daughter of an honorable *Byzantine*, with purpose to have abused her: who vainly wasting tears and entreaties, desires that for modesties sake the light might be extinguished. The time delayed by her lingring addresse, he falleth asleep: and suddenly awaked with her ominous stumbling, then coming unto him, starts up, misdoubting some treason, and strikes her to the heart with a dagger. Haunted by her ghost, or through the terrors of his guilt so perswaded, ever sounding in his ears this saying:

Tu cole justitiam, teque atque alios manet ultor. *Be just, Revenge attends on thee and others:*
Plut in Mar.

he was forced to repaire unto *Heraclea*; where the spirits of the deceased, by certaine spels and infernall sacrifices were accustomed to be raised. Which performed, the ghost of *Cleonice* appeared, and told him that soon after his arrivall at *Sparta* his trouble should end. Which did with his life: mewed up by the *Ephori* in the Temple of *Minerva*, (where he had taken sanctuary:) condemned by them for the intended betraying of his countrey unto *Xerxes*. *Byzantium* from that time forward grew famous, and held an equall repute amongst the principall Cities: three years besieged ere taken by the Emperour *Severus*: and at last made Soveraign of the rest by the Emperour

Zosimus.

Constan-

Constantine. Who detesting the ascent of the Capitoll, the Senate, and people, amplified the same, called it *Constantinople*, and made it the seat of his Empire: enduing it with the priviledges of *Rome*; the Citizens of one being free of the other, and capable of the dignities of either. But the chief cause of his remove was, that by being neer, and drawing into those parts his principall forces, the Empire towards the East might be the better defended, then greatly annoyed by the *Persians*. The divine determination having so appointed or permitted, that way may be given to the spirituall usurper, and to restore to the Western world their temporall freedome, by with-drawing of their legions, in the absence of the Emperors, by the succeeding division, and consequent subversion of that Empire. He intended first to have built at *Chalcedon*, on the other side of the *Thracian Bosphorus*; in view of this and a little below it, whereof the *Megarians* were the builders called blind by the Oracle, for that, first arriving at that place they made choice of the worse and lesse profitable site: the fish (especially the *Tunny* bred in the lake of *Maotis*, which exceedingly enriched the *Byzantines*) that came out of the *Euxine* sea, being driven to the contrary shore by the stream, and frighted by the whitenesse of the Cliffes from the other. And even at this day fish of sundry kinds, at sundry times, in incredible multitudes, are forced by the aforesaid current into the haven: when many entring far in, and meeting with the fresh, as if inebriated, turn up their bellies, and are taken. It is reported, that when the workmen began to lay the platform at *Chalcedon*, how certain Eagles convayed their lines to the other side of the Straight, and let them fall right over *Byzantium*: whereupon the Emperour altered his determination, and built his City whereas now it standeth, as if appointed to doe so by the Deity. Finished it was in the eleventh of May, in the year 331 and consecrated to the blessed Virgin. *Rome* he bereft of her ornaments to adorn it: fetching from thence in one year more antiquities, then twenty Emperours had brought thither before in an hundred. Amongst the rest that huge Obelisk of *Theban* marble, called *Placaton* by the *Greeks*, (formerly brought out of *Egypt*) and erected it in the *Forum*, with a brazen statue of antique and *Dedalian* work-man-ship, set upon the top of a Columne, and called by his name (but supposed to be the counterfeit of *Apollo* translated from *Ilium*) thrown down by a violent wind in the reign of *Alexis*. This place was also beautified with the *Trojan Palladium*; an image of *Pallas* three cubits high: in the right hand holding a spear, in the left, a spindle, and appearing as if it walked; which he gave, as they feign unto *Dardanus* in dowry with his daughter *Chrysas*. By *Ilus* removed unto *Ilium*, it was told them by an Oracle, that as long as it included the same, the City should remain in-expugnable. Whereupon it was placed in the most secret part of the Temple, and another made like it, exhibited to the view: stoln after from thence by *Ulysses* and *Diomedes*. But the true one (together with the *Trojan Penates*) was delivered by *Sycas* to *Æneas*, who carried it with him into *Italy*: removed from *Alba longa* to *Rome*, and placed in the Temple of *Vesta*. Which set accidentally on fire, *Lucius Metellus* being then High-priest, did rescue with the losse of his eyes.

The Turks call it Stamboll, as much to say as the faire or large City.

Ludovicus Vives in Aug. de Civit. Dei. l. 1 c. 2. ex variis Autor Pausanias in Atticis reports of another daughter of hers by Esculapius called Hygio.

This City by destiny appointed, and by nature seated for Soveraignty, was first the seat of the *Romane* Emperors, then of the *Greek*, as now it is of the *Turkish*: built by *Constantine* the son of *Helena*, and lost by *Constantine* the son of another *Helena* (a *Gregory* then Bishop, whose first Bishop was a *Gregory*) to *Mahomet* the second, in the year 1453. with the slaughter of her people, and destruction of her magnificent structures. The like may be observed of the Romane Emperours; whose first was *Augustus*, and whose last was *Augustulus*. So have they a prophecy that *Mahomet* shall lose it.

To powerfull Asia oppos'd, in Europe seated:
Of old the bound to both, and now the Head:
Fortune remov'd with the Imperiall seat:
And with new fortunes this grew far more great:
Who forc't, enlarg'd; what now Earths shoulders makes
The basis of her height: even proud Rome quakes.
Not old; a strumpet whom new lusts defame:
That stimates it no crime nor to shame,
Arise thou fiercest, strike, kill, thine's the day:
Laws onely add to Armes: rule and obay.

Europæ imposita hæc Asiæque objecta potenti;
Limes utrique olim, nunc utriusque caput.
Translato imperio pariter fortuna recessit:
Crevit, & auspiciis maxima facta novis:
Auxit qui rapuit: sed nunc cervicibus orbis
Imminet: ipsa etiam Roma superba tremit
Non vetus illa: novo, meretrix sed perdita luxu:
Quæ nullum crimen nolle pudere putat.
Surge ferox, quate, cæde: tua est victoria: tantum
Misce armis leges; acce pe, dage jugum.

I. C. Scalig.

In

It ſtands on a Cape of land neer the entrance of the *Boſphorus*. In forme triangular: on the Eaſt-ſide waſhed with the ſame, and on the North-ſide with the haven;



A. *The Thracian Boſphorus and way to the Black ſea.*
B. *The Bay of Iſmit.*
C. *The high land over Burſia.*
D. *The entrance into Propontis.*
E. *The haven of Conſtantinople.*
F. *Point of Foundaclee.*
G. *Point between Scutari and Chalcedon.*
H. *The Maiden-tower.*

adjoyning on the Weſt to the Continent. Walled with brick and ſtone, intermixed orderly: having four and twenty gates and poſterns; whereof five doe regard the land, and nineteen the water; being about thirteen miles in circumference. Than this there is hardly in nature a more delicate object, if beheld from the ſea or adjoyning mountains: the lofty and beautifull Cypreſſe trees ſo intermixed with the buildings, that it ſeemeth to preſent a City in a Wood to the pleaſed beholders. Whoſe ſeven aſpiring heads (for on ſo many hils and no more, they ſay it is ſeated) are moſt of them crowned with magnificent Moſques, all of white marble, round in form, and coupled above; being finiſhed on the top with guilded ſpires, that reflect the beames they receive with a marvellous ſplendor: ſome having two, ſome four, ſome ſix adjoyning turrets, exceeding high, and exceeding ſlender: tarraſt aloft on the out-ſide like the main top of a ſhip and that in ſeverall places equally diſtant. From whence the *Taliſmanni* with elated voices (for they uſe no bels) doe congregate the people, pronouncing the Arabicke ſentence *La Illah Illella Muhemet reſul Allah:* viz. *There is but one God, and Mahomet his Prophet.* No Moſque can have no more then one of theſe turrets, if not built by an Emperor. But that of *Sancta Sophia*, once a Chriſtian Temple, (twice burnt, and happily, in that ſo ſumptuouſly re-edified by the Emperour *Juſtinian*) exceedeth not onely the reſt, by whoſe pattern they were framed, but all other fabricks whatſoever throughout the whole Univerſe. A long labour it were to deſcribe it exactly: and having done, my eyes that have ſeen it would but condemn my defective relation. The principall part thereof riſeth in an ovall: ſurrounded with pillars, admirable for their proportion, matter, and work-man-ſhip. Over thoſe others, thorow which ample galleries, curiouſly paved, and arched above, have their proſpect into the Temple: dignified with the preſence of Chriſtian Emperors at the time of divine Service; aſcended by them on horſ-back. The roofe compact, and adorned with *Moſaick* painting. An antique kind of work, compoſed of little ſquare pieces of Marble; gilded and coloured according to the place that they are to aſſume in the figure or ground: which ſet together, as if imboſſed, preſent an un-expreſſible ſtatelineſſe, and are of a marvellous durance: numbred by *Pancirollus* amongſt things


Prospect of the Grand Signiors Seraglio from Galata
Part of Asia
Sancta Sophia
foll. 25.

things that are lost: but divers in *Italy* at this day excell in that kind: yet make the particles of clay, gilt, and coloured before they be neiled by the fire. The rest of the Church, though of another proportion, doth joyn to this with a certain harmony. The sides and floore are all flagged with excellent marble: vaulted underneath, and containing large cisterns, repleniſhed with water from an *Aquæduct*. Before the entrance, there is a goodly Portico; where the Christians that visit it upon curiositie, as well as the *Turks*, doe leave their shooes before they doe enter. Within on the left hand there is a Pillar covered with copper, ever sweating, (I know not why, un-lesse in being past thorow by some conduit) which the *Turks* wipe off with their hand-kerchers: through a vain superstition perswaded, that it is of sacred and soveraign vertue. The doores are curiously cut through, and plated: the wood of one of them fained to be of the Ark of *Noe*, and therefore left bare in some places to be kissed by the devouter people. *Evagrius*, that lived a thousand years since, affirmeth, this Temple to have been from East unto West, two hundred and three-score feet long, and in height one hundred and four-score: and *Antonius Menavinus* that in the dayes of *Bajazet*, it contained at once six and thirty thousand *Turks*. Perhaps the ancient fabrick then standing entire; whereof this now remaining was little more then the Chancel. Better to be believed then *Bellonius* a modern eye-witnesse, who reports that the doores thereof are in number equall to the days of the yeare: whereas if it hath five, it hath more by one then by me was discerned. *Mahomet* the Great, upon the taking of the City, threw down the Altars, defaced the Images, (of admirable work-man-ship, and infinite in number) converting it into a *Mosque*. To every one of these principall *Mosques* belong publique *Bagnios*, Hospitalls, with lodgings for *Santons*, and Ecclesiasticall persons being endowed with competent revenues. The inferiour *Mosques* are built for the most part square: many pent-hous'd with open galleries, where they accustome to pray at times extraordinary: there being in all (comprehending *Pera*, *Scutari*, and the buildings that border the *Bosphorus*) about the number of eight thousand.

Suntque in eo Templo (si licet dicere) tot portæ quot in anno dies. Obser. lib. 1. c. 76.

But this of *Sophia*, is almost every other Friday frequented by the *Sultan*: being neer unto the fore-front of his *Seraglio*, which possesseth the extremest point of the North-east angle, where formerly stood the ancient *Byzantium*: divided from the rest of the City by a lofty wall, containing three miles in circuit; and comprehending goodly Groves of Cypresses intermixed with plaines, delicate gardens, artificiall fountains, all variety of fruit-trees, and what not rare? Luxury being the steward, and the treasure un-exhaustible. The proud Palace of the Tyrant doth open to the South: having a lofty gate-house without lights on the out-side, and engraven with Arabick characters, set forth with gold and azure, all of white marble. This leadeth into a spacious Court three hundred yards long, and above half as wide. On the left side thereof stands the round of an ancient Chappell, containing the Armes that were taken from the *Grecians* in the subversion of this City; and at the far end of his Court a second gate, hung with shields and Cymiters, doth lead into another full of tall Cypresse-trees, lesse large, yet not by much then the former. The Cloysters about it leaded above, and paved with stone, the roof supported with columnes of marble, having copper chapiters, and bases. On the left hand the *Divano* is kept; where the *Bassa's* of the Port doe administer justice; on that side confined with humble buildings. Beyond which Court on the right hand there is a street of kitchins: and on the left is the stable, large enough for 500 horse: where their is now to be seen a Mule so admirably streak'd, and dappled with white and black, and in such due proportion as if a Painter had done it, not to imitate nature, but to please the eye, and expresse his curiosity. Out of this second Court there is a passage into the third, not by Christians ordinarily to be entred: surrounded with the royall buildings, which though perhaps they come short of the *Italian*, for contrivement and fineneſſe of work-man-ship; yet not in costly curiousneſſe, matter, and amplitude. Between the East-wall (which also serveth for a wall to the City) and the water, a sort of terrible Ordnance are planted, which threat destruction to such as by sea shall attempt a violent entry or prohibited passage. And without on the North-side stands the *Sultans* Cabinet in form of a sumptuous Summer-house; having a private passage made for the time of waxed linnen, from his *Seraglio*: where he often solaceth himselfe, with the various objects of the haven: and from thence takes Barge to passe unto the delightfull places of the adjoyning *Asia*. This Palace howsoever enlarged by the *Ottomans*, was first erected by *Justinus*.

Quà resonante freto fluctus cava littora tundunt;
Et duplici Pontus nomine scindit humum:
Inclytus uxori celebranda palatia struxit
Rex Sophiæ, multus quam decoravit honos.
Quàm benè (Romà potens) tua gloria constitit, unde
Europæ atque Asiæ fertilis arva patent.
Agathius.

Where flouds encountring hollow shores resound
And straightned Seas of two names cut the ground:
The King for his Sophia did erect
A stately Palace, sumptuously deckt.
How well (great Rome) did he thy glory raise.
Which Asia's, and Europ's fields survays!

and named it *Sophia* of the Empresse.

Now next to these the *Ottoman Mausolea's* do require their regard: built all of white marble, round in form, coupled on the top; and having stately porches. Within each is the tombe of a severall *Sultan*, with the tombes of his children, that either have died before him, or have after been strangled by their tyrannicall brethren, according to the *Turkish* piety. The tombs are not longer nor larger then fitting the included bodies, each of one stone higher at the head then feet, and compast above: without other ornament then covers of green, and Turbants laid upon the upper ends. At the four corners of those of the *Sultans*, there stand four tapers of wax, as big as a thigh, but not lighted. The floores of the monuments are spread with carpets: and some there are that doe continually live therein; performing such duties of prayers and lamentations as agreeth to their customes: at certain times be-sprinkled with the tears of their off-spring.

The South-east angle of this City is taken up by the seven Towers, called anciently *Janicula*: employed, as the Tower of *London*, for a store-house of the *Sultans* treasure and munition: being also a prison for capitall offenders. Wee omit to speak of the great mens *Seraglios*; that of the women belonging to the deceased Emperors; and that of the *Virgins*: the *Alberges* of *Janizaries*; the severall Seminaries of *Spachies* and *Giamoglans*: the *Besestans* (where finer sorts of commodities are sold) hospitalls; markets of men and women, &c. since hereafter we are to treat of most of their Orders; the buildings themselves not meriting a particular description: converting our discourse to those few remainders of many Antiquities, whereof the *Aquaduct* made by the Emperour *Valentinian*, and retaining his name, doth principally challenge remembrance: this hath his heads neer to the black sea, not far from a village called *Domuz-dere*, of the abundance of wilde hogs thereabout, the place being wooddy and mountainous: where many springs are gathered together, and at sundry places doe joyntly fall into great round cisterns, from thence conveyed to conjoyn with others (amongst which, as supposed, is the brook *Cydarius*) led sometimes under the earth, now along the the levell, then upon mighty arches over profound vallies, from hill to hill, for the space well-nigh of thirty miles, untill arriving at the City, and surmounting the same, it falleth at length as from a head-long cataract, into an ample cistern, supported with neer two hundred pillars of marble; and is from thence by conduits conducted unto their publique uses. This was repaired by *Solyman* the Great, grand-father of this now reigning *Achmet*: whose wishes and endeavours are said to have aimed at three things: which were; the re-edifying of *Ponte Piccolo*, and *Ponte Grande* (which crosse two armes of the sea) and the restoring of this *Aquaduct*; these he accomplished: but the third which was the expugnation of *Vienna*, he could never accomplish. Not far from the Temple of *Sancta Sophia*, there is a spacious place surrounded with buildings, like to that of Smith-field; and anciently called the *Hippodrom* for that there they exhibited their horse-races:

Pulvereumque fugax Hippodromon ungula pulsat. *The swift hoof beats the dusty Hippodrom*
Mart. l. 12. Epig. 50.

as now *Atmidan* by the *Turks*, a word of like signification: where the *Spachies* of the Court play every Friday at *Giocho di Canni*; which is no other then Prison base upon horse-back, hitting one another with darts, as the other doe with their hands; which they never throw counter, but at the back of the flyer. Nor is it the least contentment to the Christian, to behold the terrible falls that they often get (not rarely costing them their lives) whilest by the wreathing of their bodies, or a too hasty turn, they seek to avoid the pursuer; and sometimes the darts not lighting in jest on their naked necks, and reversed faces. In this place there standeth a stately Hieroglyphicall Obelisk of *Theban* marble. On the one side of the Pedestall, this Epigram is engraven; which for that imperfect (as the rest) and of no import, I will forbear to interpret.

DIFFI-

DIFFICILIS QVONDAM DOMINIS PARERE SERENIS
JUSSUS ET EXTINCTIS PALMAM PORTARE TYRANNIS
OMNIA THEODOSIO CEDUNT SOBOLIQUE PERENNI
TER DENIS SIC VICTUS CECOD ... MITUSQUE DIEBUS
JUDICE SUB PROCLOSI ..... SELATUS AD AURAS.

An this on the other side.

ΚΙΟΝΑ ΤΕΤΡΑΠΛΕΥΡΟΝ ΑΕΙΧ ΘΟΝΙΚΕΙΜΕΝΟΝ ΑΧΘΟC
ΜΟΥΝΟC ΑΝΑCΤΕCΑΙ ΘΕΥΔΟCΙΟC ΒΑCΙΛΕΥC
ΤΟΛΜΗCΑC ΠΡΟΚΛΟC ΕΠΕΚΕΚΛΕΤΟ ΚΑΙ ΤΟCΟC ΕCΤΗ
ΚΙΩΝ ΗΕΛΙΟC ΕΝ ΤΡΙΑΚΟΝΤΑ ΔΥΩ.

A little removed there ſtandeth a Columne of wreathed braſſe, with three infolded ſerpents at the top, extended in a triangle, looking ſeverall wayes. And beyond both theſe, another high Obelisk, termed by ſome a *Coloſſus* built of ſundry ſtones, now greatly ruined, covered heretofore with plates of gilded braſſe: whoſe baſis doe yet retain this inſcription,

→ ΤΟ ΤΕΤΡΑΠΛΕΥΡΟΝ ΘΑΥΜΑ ΤΩΝ ΜΕΤΑΡCΙΩΝ
ΧΡΟΝ Ω ΦΘΑΡΕΝ ΝΤΝ ΚΩΕCΤΑΝΤΙΝΟC ΔΕCΠΟΤΗC
ΟΥ ΓΩΜΑΝΘΟΠΑΙC ΔΟΖΑ ΤΗΣ CΚΗΠΤΟΥΧΙΑC
ΚΡΕΙΤΤΟΝ ΝΕΟΤΡΙΕΙ ΤΗΣ ΠΑΛΑΙΘΕΩΡΙΑC
Ο ΒΑΡ ΚΟΛΟCCΟCΘ ΑΜΒΟC ΗΝ ΤΗ ΡΟΛΩ
ΚΑΙ ΧΑΛΚΟC ΟΥΤΟC ΘΑΜΒΟC ΕC ΤΙΝ ΕΝΤΗΑΛΕ.

And in *Auratha ſar* (that is, the maket of women) there is a hiſtoricall Columne to be aſcended within, far ſurpaſſing both *Trajans*, and that of *Antonine*, which I have ſeen in *Rome*: the work-man having ſo proportioned the figures, that the higheſt and loweſt appear of one bigneſſe.

And right againſt the manſion of the *German* Emperours Embaſſadour (who onely is ſuffered to lodge within the City) ſtands the Columne of *Conſtantine*: about the top whereof you may read this diſtichon.

ΤΟ ΘΕΙΟΝ ΕΡΓΟΝ ΕΝΘΑΔΕ ΦΘΑΡΕΝ ΧΡΟΝΩ.
ΝΕΟΙ ΜΑΝΟΥΗΛ ΕΥΣΕΒΗΣ ΑΥΤΟΚΡΑΤΩΡ.

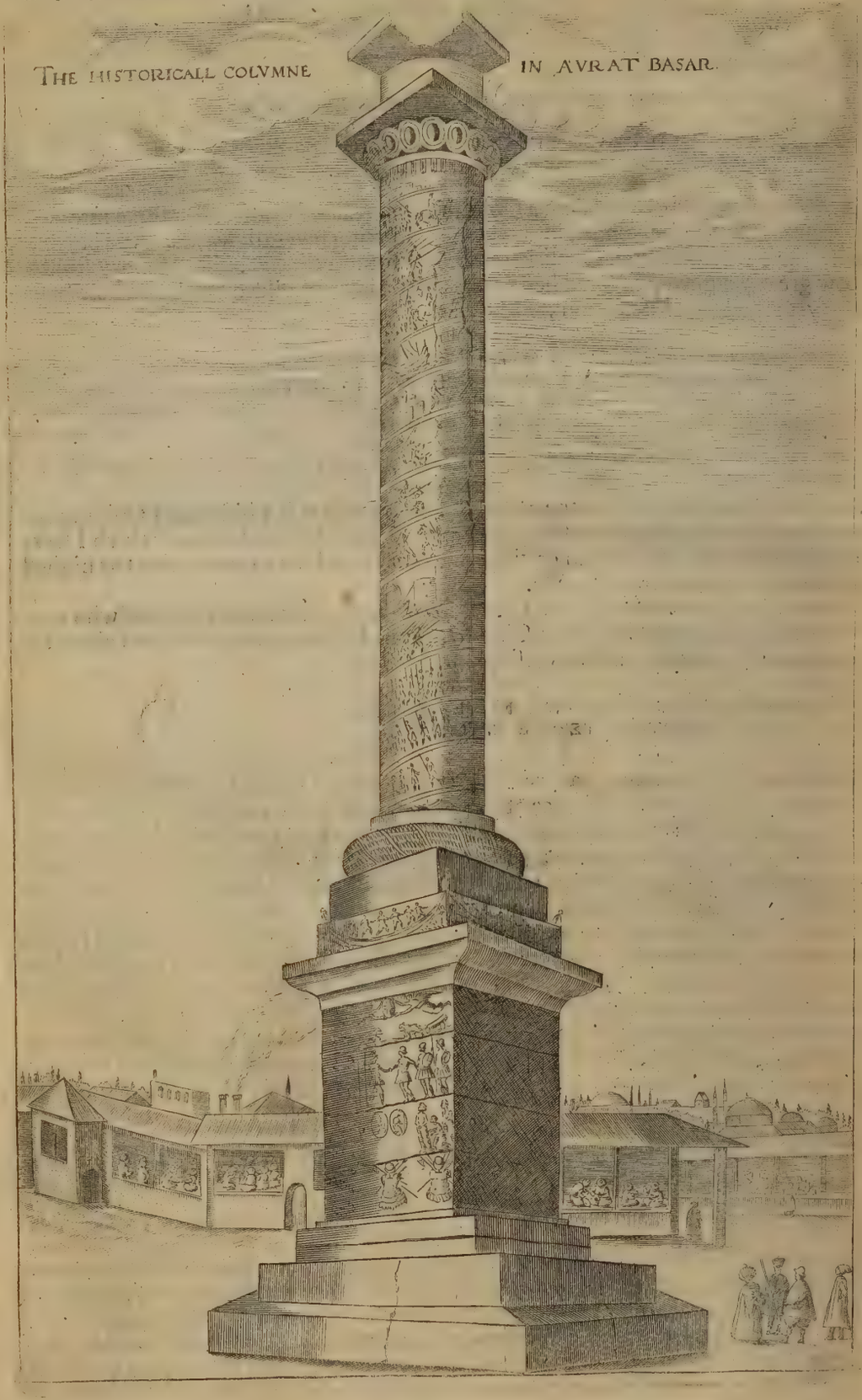
Theſe are all the remains that are left (or all that are by the Chriſtians to be ſeen, beſides the reliques of the Palace of *Conſtantine*, now made a ſtable for wilde beaſts) of ſo many goodly buildings, and from all parts congeſted antiquities, wherewith this ſoveraign City was in times paſt ſo adorned. And with them are their memories periſhed. For not a *Greek* can ſatisfie the Inquirer in the hiſtory of their own calamities. So ſupine negligent are they, or perhaps ſo wiſe, as of paſſed evils to endeavour a forgetfulneſſe. But to ſay ſomething of *Conſtantinople* in generall: I think there is not in the world an object that promiſeth ſo much afar off to the beholders, and entred ſo deceiveth the expectation: the beſt of their private buildings, inferiour to the more contemptible ſort of ours. For the *Turkes* are nothing curious of their houſes: not onely for that their poſſeſſions are not hereditary; but eſteeming it an egregious folly to erect ſuch ſumptuous habitations, as if here to live for ever; forgetfull of their graves, and humane viciſſitude. Reproved likewiſe by the Poet,

Thou marble hew'ſt, ere long to part with breath:
And houſes rear'ſt, un-mindfull of thy death.

Tu ſecanda marmora
Locas ſub ipſum funus: & ſepulchri
Immemor, ſtruis domos.
Horat. l. 2. Od. 18.

None being above two ſtories high, ſome of rough ſtone, ſome of timber, ſome of Sunne-dried brick: their roofes but riſing a little, covered with ſuch tiles as are laid on the ridges of ours, one contrary to another; Yet ſome part of ſome of them flat (thoſe belonging to men of principall degree) planted with flowers and trees of the rareſt colours, and productions. Many vacant places there are in the City, and many rowes of buildings, conſiſting of ſhops onely, all belonging to the *Grand Signior*: who lets them out unto trades-men; into which their wives come not. Women being prohibited by *Mahomet* to buy or ſell (though not now ſeldome they do) or ſhew themſelves publikely. The ſtreets for the moſt part are ex-

ceeding narrow; ſome raiſed on the ſides for more cleanlineſſe; many having ſteep aſcents, in many places bounded with long dead walls, belonging to great mens *Seraglio's*. So negligent are they of exteriour garniſhings.



All

All the suburbs that this City hath, lie without the gate of *Adrianople*; adjoyning to the North-west angle thereof, and stretching along the upper-most of the Haven. Where within a stately monument, there standeth a Tombe of principal repute in the *Mahometan* devotion: the sepulchre of *Jube Sultan* a *Santon* of theirs, called vulgarly and ridiculously, the sepulchre of *Job*. To which the *Captain Bassa* doth repair before he sets forth, and at his return; there performing appointed oraisons and ceremonies: and upon a victory obtained, is obliged to visit the same every morning and evening, for the space of three weeks. Before this in a Cypresse grove, there standeth a scaffold, where the new *Sultans* are girt with a sword, by the hands of the *Mufti*, their principal Prelate, with divers solemnities.

Now speak we of the Haven: rather devoured then encreased by a little river, called formerly *Barbyses*; now by the *Greeks*, *Chartaricon*, and *Chay* by the *Turks*: much frequented by fowle, and rigorously preserved for the *Grand Signiors* pleasure; who ordinarily hawks thereon: insomuch that a servant of my Lord Embassadors was so beaten for presuming to shoot there, that shortly after he died (as it is thought) of the blows. This falleth into the West-extent of the haven: through-out the world the faireſt, the safeſt, the most profitable. So conveniently profound, that the greateſt ships may lay their sides to the sides thereof, for the more easie receit, or discharge of their burthen. The mouth of it is land-lockt by the opposite *Asia*; opening Eastward into the *Thracian Bosphorus*, which by a long narrow channell stretching North and South, joynes the black and white Seas: so call they the Seas North and South of the *Bosphorus*. So that no wind bloweth, which brings not in some shipping or other to the furnishing of this City: Having (as it hath been said before) on the left hand the *Euxine* sea, with the lake of *Maotis*; inhabited about by multitudes of nations, and entred into by many navigable rivers; whereby whatsoever groweth, or is nourished in those far-distant countries, is easily transported unto it: on the right hand *Propontis* and the Mid-land sea, (bordered with *Natolia*, *Syria*, *Egypt*, *Africa*, *Spaine*, *France*, *Italy*, *Greece*, and *Dalmatia*, with their fruitfull Islands) and without the great Ocean. Insomuch as it seemeth by the opportunity of navigation to participate with their severall commodities, daily brought hither by forainers; seated of it self in a Countrey, though not altogether barren, yet not sufficient to sustain the inhabitants. *Moldavia* and *Valachia* doe serve them with beeves and muttons: and as for fish, the adjoyning seas yield store and variety; as the concaves of the rocks doe salt, white, pure, and solid; made onely by the labour of the surges. But notwithstanding all this.

What place so wretched see we, so retired?
Worse then the fearfull blaze of houses fiered,
Their daily falls, with thousand mis-chiefs more,
Of that dire City.

Quid tam miserum, tam solum vidimus, ut non
Deterius credas? horrere incendia, lapsus
Tectorum assiduos, ac mille pericula sævæ
Urbis.

Juven. Sat. 3.

For I know not by what fate or mis-fortune, subject it hath been to sundry horrible combustions. Unto that which befell in the days of *Leo*, and not long after in the reign of *Basilicus*, (when amongst other infinite losses that famous Library perished, containing 120000 volumes; where, in the inward skin of a Dragon the Odysses and Iliads of *Homer* were written:) and to divers others this last, though lesse, may be added, which hapned on the 14 of Octo. in the year 1607 in which 3000 houses were burnt to their foundations. Nor is it to be marveiled at: the citizens themselves not daring to quench the fire that burneth their own houses; or by pulling some down, to preserve the remainder. An office that belongeth to the *Aga* and his *Janizaries*: who nothing quick in their assistance, do often for spite or pillage beat down such buildings as are farther removed from danger. So that the mis-chief is not onely wished for the booty, but prolonged. And not seldome they themselves set the *Jews* houses on fire: who made wary by the example, are now furnished of arched vaults for the safegard of their goods, which are not to be violated by the flame. The fall of houses heretofore by terrible & long-lasting earthquakes; now by negligence in repairing, tempests, and the matter that they consist of, is here also most frequent: many (as hath been said) being built of Sun-dryed brick. And although it enjoyes a delicate air, and serene skies even during the winter, when the East, the West, or South wind bloweth, yet the boysterous *Tramontana*, that from the black sea doth sweep his black substance, here most violently rages: bringing often with it such storms of snow, that in *Septem.* I have seen the then flourishing trees so overcharged therewith, that their branches have broken:

accompanyed with bitter frosts; which dissolving resolve therewith the infirm matter that sustaines them. Lastly, the plague (either hapning through the vice of the Clime, or of those mis-believers, or hither brought by the many frequenting nations) for the most part miserably infesteth this City: increased by the superstition of the *Mahometans*, from whom it may be that some one amongst us derived that damnable doctrine; which cost so many lives in the time of our great infection. To these adde the scepter of a Tyrant, with the insolency of slaves: and then, O new Rome, how are thy thus balanced profits and delights to be valued!

On the other side of the Haven (continually crossed by multitudes of little boats called *Permagies*, and rowed for the most part by *Egyptians*) stands the City of *Galata*, so called (as some write) of the *Gawles*, once the masters thereof; or as others will have it, of *Galac*, which signifieth Milk; for that there the *Greeks* kept their cattle; as *Pera* (another name thereof,) which signifieth beyond, in that on the other side of the haven, but more anciently *Cornu Byzantium*. Infirmly walled; yet great, if you comprehend the suburbs therewith, extending from along the shore to the upper-tops of the mountaines; surpassing *Constantinople* in her lofty buildings. Built by the *Genoëse*; who bought it of the *Greek* Emperors, (in their declining estate possest of little more then the regall City, and Title; for the most part sustained by forain contributions:) and was by them surrendred unto *Mahomet* the Great, the day after the sacking of *Constantinople*. At the West end thereof the *Grand Signiors* Gallies have a dry station, and at the East end, right against the point of his *Seraglio*, called *Tophana* and *Fundacle*, lies a number of great Ordnance un-planted; most of them the spoile of Christian Cities and Fortresses, as may appear by their Inscriptions, and Impresses: and many of them of an incredible greatnesse.

Now right against the mouth of the haven on the other side of the *Bosphorus*, stands *Scutari*, a town of *Bithynia*, so named of the Garrison there kept: and formerly called *Chrysopolis*, for that there the *Persians* received their tribute from other Cities of *Asia*. An ample town, environed with goodly Orchards, and honoured with the neighbour-hood of a royall *Seraglio*. Before it on a little rock a good way off from the shore a Tower is erected called the *Maiden*-Tower, whereof a fable they tell not worth the relating: now serving as well for a fort, as a watch-tower, having in it twenty peeces of Ordnance. And although the sea be so deep between it and the shore that a ship may sail through, yet is it served with fresh water, some say, brought thither by art, I rather think from a naturall fountain. *Scutari* sometimes belonged to *Chalcedon*, once a free City, and seated a little below it: so called of a Brook, now without a name, that runs into *Propontis*; called also, The City of the Blind, because of the foolish *Megarians* that built it. Famous for the fourth generall Councill there holden: and now onely shewing a part of her ruines.

The Black sea is distant some fifteen miles from *Constantinople*: so named of his black effects, or for the thick mists that usually hang over it; or as some say, of a princely Bridegroome and Bride that therein perished. First, called *Axenus*, which signifieth un-hospitall: by reason of the coldnesse thereof, and humanity of the bordering Nations; who accustomed to sacrifice their guests, to eat their flesh, and of their sculs to make drinking-bowls. But after the *Jonians* and *Greeks* had planted certain *Colonies* thereabout, and displanted the barbarous, it was called *Euxinus*. which hath a contrary signification. Of this the exiled *Ovid*:

Frigida me cohibent Euxini littora Ponti,
Dictus ab antiquis Axenus ille fuit.
Ovid. Trist. l. 4. Eleg. 4.

Me the cold coasts of Euxine Pontus hold,
More filty termed Axenus of old.

The form thereof is compared to a *Scythian* bow when extended. On the South-side from the *Bosphorus* it is bordered with *Pontus*, *Bithynia*, and *Cappadocia*, (wherein the imperial City of *Trapezond.*) *Colchis* it hath on the East: on the North between it and *Caucasus* lies a part of *Sarmatia Asiatica*. Then the fens of *Mæotis*:

Quam Scythiæ gentes circumdant undique ripis:
Et matrem Ponti perhibent Mæotidis undam.

Which savage Scythians inhabit round:
For Mother of the Pontick sea renown'd.

and therefore called *Temerinda*: fed by the mighty river of *Tanais*, which divideth *Asia* from *Europe*. The rest of the North side is bounded by the *European Sarmatia*. On the West is confined by part of *Dacia*, and the hither *Mœsia*, separated by *Danubius*, and the remainder with *Thracia*. The Sea is lesse salt then others, and much annoyed with Ice in the Winter:

There

There where ſtiffe winter which no ſpring remits,
With bonds of Ice the Scythian Pontus knits.

Et quà bruma rigens ac neſcia vere remitti
Aſtringit Scythicum glaciali frigore Pontum.
Lucan. l. 1.

Here the *Turke* prohibiteth forainers to traffick, there being no other paſſage thereinto but by rivers: neither this paſſage of *Bosphorus*, as ſome conjecture, hath been



A. *Part of Thrace.* B. *The Lanthorn.* C. *Part of Bithynia.* D. *Euxine Sea.* E. *Bosphorus.*

always, but forced by the violence of ſtreames that fell into the over-charged *Euxine*. Where it ruſheth into the *Bosphorus*, there are two rocks, that formerly bare the names of *Cyaneæ* and *Symplegades*: which for that ſo neer, as many times appearing but as one, they were fained by the Poets un-ſtable, and at ſundry times to juſtle each other. Here, upon the top of a rock environed with the ſea, ſuppoſed by ſome to be one of theſe, if not too far removed from a fellow to be ſo, ſtands a pillar of white marble, called vulgarly the pillar of *Pompey*.

Upon the ſhore there is an high Lanthorn, large enough at the top to contain about three-ſcore perſons, which by night directeth the ſailer into the entrance of the *Bosphorus*.

The *Bosphorus* ſetteth with a ſtrong current into *Propontis*, and is in length about twenty miles: where broadeſt, a mile, and in two places but half a mile over. So called, for that Oxen accuſtomed to ſwim from the one ſide to the other: or as the Poets will have it, from the paſſage of Metamorphoſed *Jö*.

Now day, and winds invite: to Sea put they,
Where Bosphorus doth his rough flouds diſplay.
Jö, not then a goddeſſe, croſt the ſame
(Nile) to thy ſoyle: it therefore took that name.

Jamque dies auræque vocant: rurſuſque capeſſunt
Æquora, quà rigidos eructat Boſphorus amnes.
Illos (Nile) tuis nondum Dea gentibus Jö
Tranſierat fluctus: unde hæc data nomina Ponto.
Val. Flac. Argon. l. 4.

One



A. *The rocke supposed one of the Symplegades.*
B. *The black Sea.*
C. *The entrance of the Bosphorus towards Constantinople.*
D. *The coast of Asia towards Trapesond.*
E. *Part of Thrace.*
F. *The foot of the Lanthorn Tower.*

The basis whereof did bear these now worne-out characters.

DIVO. CÆSARI. AUGUSTO.
L. CLANNIDIUS.
L. F. CLA. PONTO.

One of those two fore-mentioned Straits lies before *Constantinople*: the other five miles above and a halfe, where on *Europe* side there standeth a Castle called formerly *Damalis*, and now the *blacke Tower*: strongly fortified, and commanding that entry; with the help of the other on the opposite shore: environed with a wall two and twenty foot broad, and containing three great Towers; their wall exceeding ten yards in thickneſſe. This is also a prison for captives of principall quality. At such time as the deservedly beloved Mr *Barton* lay here Embassador for our Nation, there was a certain *Hollander*, called *Hadrian Cant*, who being taken by a *Renegado*, then Captain of two gallies, was by the *Grand Signiors* commandement shut up in this place; they expecting great matter for his ransome. Where after he had remained three years; arising one morning before day, and finding the doores open, he descended without the privity of his keepers into the court of the Castle. When advising with himself of his escape, and casting his eyes about him, he found a rope that was tyed to a tree, not far from the wall, which he ascending, by the benefit thereof without danger descended on the other side; and from thence convayed himself into the house of our Embassadour; then (as now) a Sanctuary for escaped captives, where for three dayes they hid him under a wood-stack, and not long after shipt him for *Holland*. In the morning the Captain of the Castle having vainly sought for his prisoner, fill'd forth-with a coffin with clay, and caused it to be thrown into the *Bosphorus*; giving it out that he was dead, affrighted with the punishment of his predecessor being ganched for the escape of certain Noble-men of *Germany* committed to his custody. Five miles above this, the *Bosphorus* was passed over a bridge of boats by *Darius* the father of *Xerxes*. The *European* side is bordered almost with continued buildings, the other with fruitfull hills, and orchards, not yeelding (I suppose) in delights to that celebrated *Thessalian Tempe*, when kept by the more curious Christians, and adorned with their now prostrated palaces.

Of



A. *The Blacke Tower.*
B. *The opposite castle.*
C. *Thracian Bosphorus.*
D. *Part of Thracia.*
E. *Part of Bithynia.*

Of *Nova Roma* (a name of *Constantine*) the adjoyning countrey is at this day called *Romania:* formerly *Thracia*, of *Trax* the son of *Mars*, or of *Thracia* an enchantresse, or rather of the fierce & savage disposition of the people (for so the name importeth) who sacrified men to *Mars* and *Bellona*, when about to joyne battell. Of these thus *Sidonius* in his panegyrick to *Antemius.*

Thrace stor'd with worthies they dominions knows.
Here infants lye on ice, and Cymbrian snows
Their soft limmes harden, from the hour they are born
The brest doth nourish few; they from thence torn
Suck more from horses wounds: milk leaving, so
All gather courage. For while they grew,
Then sporting fight with darts, whom strokes incite.
Boyes, apt for hunting, savage beast delight
To rouze from dennes. The youth enricht with spoile
Make swords their laws; esteeming spent age vile,
Which steel sends not to death. Even such a life
Lead Mars his brood.——

Thracum terra tua est, heroum fertilis ora,
Excipit hic natos glacies, & matris ab alvo
Artus infantum molles nix Cymbrica durat.
Pectore vix alitur quisquam, sed ab ubere tractus
Plus potat per vulnus equûm; sic lacte relicto,
Virtutum gens tota bibit, crevere parumper,
Mox pugnam ludunt jaculis; hos suggerit illis
Nutrix plaga jocos, pueri venatibus apti
Lustra feris vacuant. Rapto ditata juventus,
Jura colit gladii, consummatamque senectam
Non ferro finire pudet. Tali ordine vitæ
Cives Martis agunt.——

This countrey is confined on the North with mount *Hæmus*, called *Catena mundi* by the *Italians*; on the East it hath the *Ponticke*, & *Propontick* seas; on the South the *Ægean* joyning on the West to *Macedonia* and the upper *Mœsia*. Her more famous mountaines are that afore-said *Hæmus*, *Rhodope* still topt with snow, and celebrated for the songs of *Orpheus*; *Pangeas* richt in silver, and *Massapus* for high steep piked rocks to be wondred at. The chiefe rivers are slow *Hebrus*, salubrious *Tranus*, and troubled *Nessus*. The chief Cities next unto this, *Nicopolis Philippi* yet boasting of her Amphitheater, *Philippolis*, *Hadrianopolis*, *Trajanopolis*, *Selymbria*, *Perinthus*, *Phinopolis*, and *Apollonia*. In length it containeth twenty dayes journey, in latitude seven. Towards the sea it is indifferent fruitfull; producing corn, and not contemptible wines: but the farther removed, the lesse profitable; lying in a wilde champion, made barren by the bitter cold of the climate. It is under the government of the *Beglerbeg* of *Grecia*, who is also called the *Beglerbeg* of *Romania*.

The *Turks* now Lord of this Imperiall City, (together with the goodliest porti-

on

on of the earth) arrived at this height of dominion from so obscure an originall, as the same is rather conjectured at, then positively delivered by any. But certain it is, they were a people of *Scythia*; who forsaking their own homes, in the year 844 compelled by famine, or expelled by their neighbours, entred through the Straights of the *Caspian* mountains, and by strong hand possest themselves of *Armenia* the greater; called thereupon *Turcomania*, as it is at this day, multiplying by the daily accession of their countrey-men; being in Religion Pagans, and living in wandring Troopes, according to the *Scythian Nomades*. Now the *Saracen* Empire drawing nigh a period by the division of the *Mahometan* Princes, *Mahomet Sultan* of *Persia*, too weak for the *Caliph* of *Babylon*, intreated aid of the *Turk*; who sent him three thousand souldiers, under the leading of *Tangrolipix*, the chif of the *Selzuccia* family, by whose assistance he overthrew the *Caliph*. Yet would he compell the *Turk* to doe him further service: whereupon a quarrell, and consequently a battell was commenced between them. In which, *Mahomet* miscarrying *Tangrolipix* by consent of both Armies was elected *Sultan*. To *Persia* he adjoyned the temporall jurisdiction of *Babylon*, having subdued the *Caliph*: but continued the spirituall to his successor, as successors unto their false prophet: the *Turk* having then embraced the *Mahometan* superstition; which was two hundred and fourteen yeers after their eruption out of *Scythia*. *Axan* succeeded his father *Tangrolipix*: who upon agreement with *Cutlu-Muses* and his kinsman (of kin likewise unto him) then in armes, assigned unto them the absolute soveraignty of whatsoever they could purchase with their swords from the *Grecian* Emperour: who by him aided, subdued *Media*, much of *Armenia*, *Cappadocia*, *Pontus*, *Bithynia*, and most of the lesser *Asia*. On the other side, the *Sultan* gave to *Ducat* and *Melech*, two other of his kinsmen, the Cities of *Damascus* and *Aleppo*, with their territories, to hold of him in chief, with whatsoever they could win from the *Saracens*: who shortly became masters of the greater part of *Syria*. But soon after beaten out of it (as for the most part out of *Asia* the lesse) by *Godfrey* of *Bullen*, and his Christian forces, they were forced to retire into the more Easterly part of their dominions: so that now their declining glories did seem to imitate, or rather exceed their swift ascension unto Empire. But they shortly after recovered their losses in the lesser *Asia*. For the warlike *Solyman* (the son of *Cutlu-Muses*) that so withstood the Western Christians, being now dead, *Mahomet* succeeded him. Between whom, and *Masut* then *Sultan* of *Iconium*, there befell a warre, and forthwith an agreement. But *Masut* in fine possest of the whole *Turkish* kingdome in that part of *Asia*, dying; did divide amongst his three sons. To *Calizasi Ihan* he gave the regall City of *Iconium*, with the under-Provinces: to *Jagupasan*, *Amasia* and *Ancyra*, with part of *Cappadocia*, and the territories adjacent: but to *Dadune* he gave the ample Cities of *Cæsarea* and *Sebastia*; and all the spacious countreys adjoyning: the whole being lately a parcell of the declining *Greek* Empire. But these ambitious brethren like the sons of the Earth, drew their swords on each other. The eldest dispossessing *Dadune* of his patrimony; and turning his forces upon *Jacupasan*, (who died in the preparation of that war) seized also upon his. Then invading the adjoyning parts of the Empire, in a mortall battell he overthrew *Emanuel Commenus* the valiant, but un-fortunate Emperour; subduing after his death the countrey of *Phrygia*, with divers frontier Cities and Castles. This aged *Sultan* dying, left behind him four sons, *Masut*, *Coppatine*, *Reucratine* and *Chaichosroes*. To *Masut* he bequeathed *Amasa*, *Ancyra*, *Doryleum*, with sundry other Cities of *Pontus*: to *Coppatine*, *Melitene*, *Cæsarea*, *Taxara*: to *Reucratine*, *Aminsum*, *Docea*, with the sea bordering Cities: but to *Caichosroes* (besides the regall seat of *Iconium*) *Lycaonia*, *Pamphilia*, and the bordering countreyes as far as *Coryanium*, with the title of *Sultan*. But these fell also at discord. For *Coppatine* dying soon after, *Reucratine* and *Masut* contended in arms for his possessions. *Reucratine* prevailing, invadeth the *Sultan*, takes from him *Iconium*, expels him out of his dominions, and remaineth sole Soveraign. As these thus here prevailed, so the race of *Ducat* and *Melech* before spoken of, recovered all *Syria* from the contentious Christians, conducted by the glorious *Saladine*, having also joyned *Egypt* to that Empire. Who left nine sons behind; all murthered but one, by *Saphradine* their Uncle: and he escaping by the means of his fathers favourites, called also *Saphradine* & *Sultan* of *Aleppo*. Of that treacherous *Saphradine*, *Meleden*, *Sultan* of *Egypt* descended: & *Coradin*, *Sultan* of *Damascus* & *Jerusalē*. The mighty Empire of *Saladine* again rent in pieces; yet was still possessed in parts by the *Selzuccian* family, untill driven out of *Syria* by the *Tartars*, and dispossest of *Egypt* by the *Mamulucks*. But the *Turkish* Empire that was planted in *Persia* by *Tangrolipix*, and in those Eastern countreys, after it had continued an hundred

hundred three-score and ten years was utterly subverted by the *Tartars*. A fierce and barbarous people, dwelling on the North of the mountain *Caucasus*: who oppressed by famine, at the perswasion of one *Zingis*, a Prophet of theirs, their Leader, and honoured by them with the stile of Great *Cham*, like a violent in-undation brake over those mountains that had for many ages confin'd them, and over-spread all the East of *Asia*, even as far as the great Ocean. *Heccata* his son built *Quinsay* in *China*, and *Cambalu* in *Cathaja*, making the last named the seat of the Empire. Dividing his populous Army, some he sent into the South, some into the North, some into the West; who subdued the *Aracosians*, *Margians*, *Medes*, *Persians*, *Parthians*, *Assyrians*, *Mesopotamians*, *Armenians*, *Colchians* and *Iberians*: with whom the *Turks* not able to encounter, quitted those countries: and led by *Aladine* one of the *Selzuccian* family, joined themselves with their country-men in the lesser *Asia*. Who took *Cilicia* from the *Greeks*, with the places adjoyning, then in wars with the *Latines*: first planting the seat of their new kingdom in *Sebastia*, and after at *Iconium*. *Aladin* left behind him two sons, *Azadin*, and *Jathatine*: they falling out for the soveraignty, the younger was driven by the elder into exile. But *Azadin* dying, *Jathatine* returneth, and is received for *Sultan*. After slain in single combate by *Theodorus Lascaris* the *Greek* Emperour. Another of that name succeeded him: who overthrown by the victorious *Tartars*, and forced out of *Iconium*, the *Turks* were at length constrained to pay them tribute, and to become their liege-men. *Jathatine* dying in exile, the Great *Cham* divideth his kingdome between *Masut* and *Cei-cubades* (descended both of the *Selzuccian* family) as to his tributary vassals. Thus this late mighty Empire, extinguisht in *Egypt* by the *Mammalucks* in the greater *Asia* by *Tartars*, as also in the lesse was for a time deprived of all principality. For not long continued they under the government of the aforesaid Princes; every one seizing on a part, according to the proportion of his power; and of the ruines of a Monarchy, erected an Anarchy. The baser sort possessing themselves of the straights of the mountains, by their many incursions annoying the Christians; and having given the Emperors Lieutenant a bloody overthrow in *Paphlagonia*, overran all the countrey unto the river *Sangarius*; subduing *Pontus* and *Galatia*; and Southward unto the *Lycian* and *Carian* seas, and to the river *Eurimedon*, which they divided into severall Toparchies. Now of those two fore-named Princes, *Masut* died issueless, but *Aladin* succeeded his father *Cei-cubades*, titular Lord of the whole, but tributary to the *Tartar*, the last of the *Selzuccian* family. He dying, *Sahib* the head *Vesir* usurped the Soveraignty; yet held it not long. The Great ones sharing amongst them (as they had done the rest) the remainder of that dis-membred Kingdome.

Ottoman among these possessed *Siguta*, a little Lordship in *Bithynia*. Not seized on by force, but given by *Aladin* the first, unto his father *Ertogriel* the son of *Solyman*, one of the *Oguzian* family, and once *Sultan* of *Machan*: who forsaking his Kingdome for fear of the *Tartars*, long led a wandring life with un-certain fortunes. But *Ertogriel* turning into the lesser *Asia*, requested of *Aladin* that he would allot some corner of his so large a Kingdome, for him, his distressed country-man, and his family to rest in. Who mindfull of what himself had suffered (having besides in a battel almost lost against the *Tartar*, by his un-expected supply of four hundred horse, recovered the victory) assigned him this village to winter in, and the mountaines adjoyning for the summering of his cattell, with some command upon the frontiers. Where he long lived a quiet life, beloved both of *Turks* and Christians confining, for his peaceable nature and good offices done them. Dying in the fourscore and thirteenth year of his age, and in the year of our Lord 1289, he left three sons behind him, *Jundas*, *Sarugatin*, and this *Ottoman*, whom the *Oguzians* elected for their governour. Now the Christians having done some outrages to his people, he thereupon surprized divers of their Castles, overthrew the *Greeks* in sundry conflicts, took from them the City of *Nice*, for which he had many honours proffered by the latter *Aladin*, which whilest hee lived he forbore to accept: but dead, took upon him the title of *Sultan*, making *Neapolis* his regall seat, in the year 1300 to which is to be referred the beginning of the *Ottoman* government. Who in those seven and twenty years that he reigned, annexed *Bithynia*, *Cappadocia*, and most of those strong holds that border on the *Euxine* sea, to his Kingdome. Him his son *Orchanes* succeeded, who tooke the great City of *Prusa*, and honoured it with his residence Having much enlarged his dominions, he dyed in the two and thirtieth year of his reign: resigning his State to *Amurath* his son. He, upon the dissention of the *Greeks*, first passed over the straights into *Europe*; took *Abydos* and *Calippolis* with the whole *Chersonesus*. Then entring further into *Thracia*, subdued *Philippolis* and *Adrianople*: and proceeding, conquered *Servia* and *Bulgaria*, passeth

into the upper *Mysia*: and stabbed by a common souldier in the one and thirtieth year of his reign, was succeeded by his son *Bajazet*. He possest of the greatest part of *Thrace*, subdued a large part of *Greece*, with the countrey of *Phocis*; twice but vainly, besieging *Constantinople*. Taken at length by *Tamberlain*, and carried about in an iron cage, he desperately brained himself in the year 1399 his son *Calepine* (some say) succeeded him, attributing unto him six years of government: esteemed by others but a fable; who give the succession to his youngest son *Mahomet*: the cause of this diversity of opinion proceeding from the *Turkish* Kingdome thus again suppressed by the *Tartars*. The many sons of *Bajazet*, and other *Mahometan* Princes, possest of several Provinces, and striving with one another for un-divided Soveraignty: by *Mahomet* at length was obtained; who united again that dismembred Empire: enlarging the same with the accession of *Dacia*, *Walachia*, the greater part of *Sclavonia* and *Macedonia*, even unto the *Jonian* sea. Who translated the seat of his Empire from *Prusa* unto *Adrianople*, where he died, having reigned seventeen years; if the same be accounted from the death of his father. His sonne by the name of *Amurath* the second, ruled in his stead: who conquered *Epirus*, *Ætolia*, *Attica*, *Bœotia*, *Achaia*, and *Thessalonica*. He left his state to *Mahomet* the second (after he had reigned eight and twenty years) whose conquests deservedly gave him the addition of Great: having utterly ruinated the *Greek* Empire, taken from them *Constantinople* the Imperiall City, the Emperour *Constantine* being trod to death by the preasse of people in *Adrianople* gate, and thereby gained the title of Emperour. He subdued also the Empire of *Trapezond*, erected there by *Alexius Comnenus*, at such time as the *Greeks* did lose their *European* Empire to the *Latins*. Moreover, *Athens*, *Corinth*, all *Peloponnesus*, *Bosna*, *Lemnos*, *Eubœa*, *Mitylen*, *&c.* and dyed not without suspicion of poyson, in the one and thirtieth year of his Empire. *Bajazet* the second, his son, having ended his wars with his brother, conquered all *Cilicia*, a part of *Armenia*; with the rest of *Cappadocia*, which before belonged to the *Carmanian* Kingdome. He invaded *Syria*, but with worse successe: and then converting his forces against the *Venetians* took from them *Naupactus*, *Methona*, *Dyrrachium*, and almost depopulated *Dalmatia*. But in the six and thirtieth year of his reign, he was poysoned by a *Jew*, at the procurement of *Selymus* his son and successor: (who besides the civill wars with his father and brethren) conquered all *Syria* and *Egypt* from the ruined *Mammalucks*, and brought *Arabia* under his subjection. After, intending to invade the Christians, he died of almost loathsome disease, when he had reigned eight years. His son *Solyman* taketh *Rhodes*, at severall times over-runneth *Hungary*: possessing himselfe of *Buda*, *Strigonium*, *Alba regalis*: dispossesseth the *Persians* of *Tauris*: and joyneth *Babylon*, with the countries of *Media*, *Mesopotamia*, and *Assyria*, to his Empire. *Arabia* is not free from his conquests; nor the *Portugals* in *India* enough removed from the reach of his ambition. He died in the six and fortieth year of his reign. *Selymus* the second succeeded; the onely son that he had left un-murdered: who wonne by his Lieutenants *Cyprus* from the *Venetians*. They also enlarged his bounds with *Valachia*, *Moldavia*, and the Kingdome of *Tunis*. He reigned eight years. Him *Amurath* the third succeeded: who warred not in person, nor atchieved much by his deputies; yet reigned he nineteen years. Neither was *Mahomet* the third his son a souldier, being but once in the field, and thence terribly affrighted. Nor enlarged he his dominions by the valour of others: his forces being chiefly employed in suppressing of intestine rebellions. He reigned eight years ingloriously, and left the now reigning *Achmet* to succeed him: the fourteenth *Sultan*, and eighth Emperour of the *Ottoman* family; who yet hath added nothing to his so vast an Empire; the greatest that is, or perhaps that ever was from the beginning. For first, the *European* part thereof extendeth West-wards unto the Arch-dukes of *Austria's* dominions, stretching to the *Adriaticke* sea by the confines of *Ragusa*, bounded on the South with the *Mediterraneum*, on the East with *Ægeum*, *Propontis* and *Pontus* even to *Theodosia* a City of the *Scythian Cherſonesus*; and on the North almost to *Russia* and *Polonia*: containing *Romania*, *Bulgaria*, *Servia*, *Rascia*, the tributary principalities of *Valachia*, and *Moldavia*; the greater part of *Hungary*, *Bosna*, *Albania*, *Macedon*, *Epirus*, all *Grecia* and *Peloponnesus*; all the fruitfull Islands of the *Ægean* sea. *Ragusa* payes for her liberty: nor is *Candie*, *Zant*, or *Cephalonia* held without presents. But what is this compared to her ancient territories? within which, all *Natolia* is comprized; on the three ages embraced with the *Ægean*, *Euxine*, and *Cilician* seas: containing the Provinces of *Pontus*, *Galatia*, *Bithynia*, *Phrygia*, *Lycia*, *Pamphylia*, *Cilicia*, *Cappadocia*, and the lesser *Armenia*, beyond which also *Colchis* thence stretching North-ward to *Catai*, and bounded on the East with the

cour-

countrey of the *Georgians*, whereof the *Turks* poſſeſſe not a little. A great part it alſo containeth of the greater *Armenia*: all *Syria* (in which *Cœleſyria*, *Phœnicia*, and *Paleſtine*, *Babylonia*, and *Meſopotamia*; *Arabia felix* which ſtretcheth out into the South ſea, interpoſing the *Perſian* and *Arabian* Gulphs, doe bow to that Soveraignty: ſo doe the inhabitants of *Petrea* and *Deſerta*; ſuch I mean as have known habitations: In *Africa* it extendeth all along the coaſts of the *Mediterraneum*; even from the Red Sea, to *Acrath*, a City of *Mauritania* (except ſome few places poſſeſt by the *Spaniard*) wherein is the countrey of the *Troglodytes*, the miraculouſly fertile Kingdome of *Egypt*, *Tripoly*, in *Barbary*, the Kingdome of *Tunis*, and City of *Argiers* with her territories, with the tributary Kingdomes of *Feſſe* and *Morocco*. To this add *Cyprus*, *Rhodes* and all the fertile Iſlands of the mid-land Sea, that lie Eaſt of *Candy*. Thus great at this day is the *Ottoman* Empire: but too great for it are their aſſumed titles: as, God on Earth; ſhadow of God; ſole Monarch of the World, King of Kings, Commander of all that can be commanded, Soveraign of the moſt noble Families of *Perſia*, and *Armenia*, Poſſeſſor of the holy Cities of *Mecca* and *Jeruſalem*, Lord of the black and white Seas; *Sultan* of *Babylon*, and ſo proceeding with a repetition of their ſeverall Kingdomes. Like ſwelling attributes gave this now reigning *Sultan* to our Soveraigne in a Letter writ lately, which I will inſert for the ſtrangeneſſe:

Unto the moſt glorious and moſt mighty King James, one of the Great Lords of the creation of Ieſus, and moſt laudable amongſt all the Princes of the Nations of Meſſias, a Judge of all debates and differences of the people of Nazarets, Poſſeſſor of the great majeſty, riches and glory a Iudge of the moſt great Kings of England, &c. farcing his letter with like ſuſtain, calling his own Court, *Our moſt happy and ſhining Port, a Port of refuge for the world:* and ſubſcribing, *From our imperiall reſidence of Conſtantinople, moſt ſtrongly and mightily guarded.* Yet in his own ſtile more modeſt, containing no more then *Sultan Achmet Chan*: *ſon to Mahomet Chan moſt invincible.*

But the barbarous policy whereby this tyranny is ſuſtained, doth differ from all other: guided by the heads, and ſtrengthned by the hands of his ſlaves, who think it as great an honour to be ſo, as they doe with us that ſerve the Courts of Princes: the natural *Turke* (to be ſo called a reproach) being rarely employed in command or ſervice. Among theſe ſlaves there is no nobility of blood, no known parentage, kindred, nor hereditary poſſeſſions: but are as it were of the *Sultans* creation, depending upon him onely for their ſuſtenance and preferments, who diſpoſeth, as well of their lives as their fortunes, by no other rule then that of his will; although ſometimes for form he uſeth the aſſent of the never gain-ſaying *Mufti*. Theſe are the ſons of Chriſtians (and thoſe the moſt compleatly furniſhed by nature) taken in their child-hood from their miſerable parents, by a leavy made every five years (or oftner, or ſeldomer; as occaſion requireth) throughout the whole Empire, (excepting certain priviledged places, amongſt which are *Sio* and *Conſtantinople*) who are beſtowed in ſeverall Seminaries, inſtructed in the *Mahometan* Religion (changing their names upon their circumciſion) taught the uſe of their ſeverall weapons, and made patient of hunger and labour, with inured abſtinence, and continuall exerciſe. Theſe they call firſt *Jemoglans*, who have their faces ſhaven (the token of ſervitude.) wearing long coates and copped caps, not un-like to our Ideots. The choiſeſt of them for ſpirit and feature, and after a-while received into the *Grand Signiors Seraglio*: diſtinguiſhed by chambers like to thoſe in Hoſpitals, according to their ſeniorities: where all are brought up in the diſcipline of war, and not a few acquainted with the ſecrets of State: ſuch as by the excellency of their gifts doe aſſure the expectation of a future eminency; thoſe of the firſt chamber are the firſt preferred: yet not in order, but according to the worth of the place, and worthineſſe of the perſon. Of theſe come the *Beglerbegs* (the name ſignifying a Lord of Lords) of whom there be onely two: the one of *Greece*, and the other of *Natolia*: who command all the horſmen in thoſe countries under the Generall:) the great *Baſſas*, (whereof ſome are Generalls of armies, ſome Vizers of the Port, the reſt Vice-roys of the Provinces:) the *Sanziacks* governours of Cities, for ſo the name ſignifieth, with their territories and forces, and other officers both of war and peace, with thoſe of the Court of principall place and attendance. Of the other *Jemoglans* ſome come to the Chiauſes; who goe on Embaſſies, execute Commandements; and are as Purſuivants, and under-Sheriffs, attending the imployment of the Emperour; (who mounted on horſ-back carry Dabuzes, a weapon like a mace, before him) and on the Courts of Juſtice: ſoliciting alſo the cauſes of

their

their clients. But the *Spachies* and *Janizaries* which are most made of these *Jemoglans* (the principall cause of their institution) are the nerves and supporters of the *Turkish* Monarchy. The *Spachies* are horsmen weaponed for the most part at once with bow, mace, lance, harquebush, and cymiter, whereof they have the severall uses: agreeing with their fights, their flights, or pursuements. For defence some wear bucklers, and shirts of male. The skirts of their coats, when they ride, are gathered within long Stammells brogs that reach to their ankles; and there do joyne to their buskins shod with iron; and supply the want of spurs with their large and sharp stirrops. Their sadles are plated behind and before, the seat deep and hard: and for caparison they use for most part the skinnes of Leopards, Lions, Tygers, Panthers, and the like. In Cities when on foot they wear gownes of Stammell with long hanging sleeves: and are distinguished from others by the folding up of their Shashes. Of these there be two sorts: the *Vleffigi*, which is to say, stipendiary, who are al-most altogether made of these *Jemoglans*; and the *Timariots*, who consist of all sorts of people. The first as yet un-preferred, under the command of severall Captains, doe attend upon the immediate imployment of the Emperour: who alloweth unto each the daily pension of ten Aspers, paid them every quarter. Of these there be two and thirty thousand. The one halfe of them are called *Spaheioglans*, who wear red pendants on their spears, and when in the field, march on the right hand the *Sultan*: as the other on the left, who are called *Silihtarspaheis*, bearing yellow and white pendants. The other dispersed throughout the whole Empire, do live upon their particular tenements for terme of life assigned them; and thereupon so called. It being the policy of his State to erect in the conquered countries a number of *Timariots*, answerable to the greatnesse thereof: whereby the principall part of the souldiery is provided for, and the Empire strengthened, both against forain invasions and revolts of the subdued. Of these, as they say, there are upward of seven hundred thousand, every one being to find as many horse as his farm doth double the yeerly value of sixty *Sultanies*: ready to be commanded by their severall *Zanziacks*; as they by their *Bassas*: these bear on their lances white and red pendants. But the *Janizaries* (a name that signifieth new souldiery) at those that bear such great sway in *Constantinople*: insomuch that the *Sultans* themselves have been sometimes subject to their insolencies. They are divided into severall companies, under severall Captains: but all commanded by their *Aga*, a place of high trust, and the third in repute through the Empire: howbeit, their too much love is to him an assured destruction. These are the flower of the *Turkish* infantery, by whom such wonderfull victories have been atchieved. They call the Emperour father (for none other is there for them to depend on) to whose valour and faith in the time of war hee commiteth his person: they having their stations about the Royall pavillion. They serve with harquebushes, armed besides with cymiters and hatchets. They wear on their heads a bonnet of white felt, with a lap hanging down behind to their shoulders; adorned about the brows with a wreath of metall, guilt, and set with stones of small value; having a kind of sheath or socket of the same erected before, wherein such are suffered to stick plumes of feathers as have behaved themselves extraordinary bravely. They tuck up the skirts of their coats when they fight, or march: and carry certaine dayes provision of victuals about with them, Nor is it a cumber: it being no more then a small portion of rice, and a little sugar and hony. When the Emperor is not in the field, the most of them reside with him in the City: ever at hand upon any occasion to secure his person, and are as were the *Pretorian* cohorts with the *Romans*. They are in number about forty thousand: whereof the greater part (I mean of those that attend on the Court) have their being in three large *Serraglios*; where the juniors doe reverence their Seniors, and all obey their severall commanders (as they their *Aga*) with much silence and humility. Many of them that are married (a breach of their first institution) have their private dwellings: and those that are busied in forain imployments, are for the most part placed in such garrison towns as doe greatly concern the safety of the Empire. Some are appointed to attend on Embassadors: other to guard such particular Christians as will be at the charge, both about the City, and in their travells, from incivilities and violences, to whom they are in themselves most faithfull: wary and cruell, in preventing and revenging their dangers and injuries: and so patient in bearing abuses, that one of them of late being strucken by an Englishman (whose humorous swaggering would permit him never to review his countrey) as they travelled a-

Some say there are a million.

long

long through *Morea*, did not onely not revenge it, nor abandon him to the pillage and out-rages of others, in so un-known and savage a countrey; but conducted him unto *Zant* in safety, saying, God forbid that the villany of another, should make him betray the charge that was committed to his trust. They are all of one trade or other. The pay that they have from the *Grant Signior* is but five Aspers a day: yet their elders sons as soon as born are inrolled, and received into pension; but his bounty extendeth no further unto his progeny, (the rest reputed as natural *Turks*:) nor is a *Janizary* capable of other performents then the command of ten, of twenty, or of an hundred. They have yearly given them two gowns a-piece, the one of Violet cloth, and the other of Stammell; which they wear in the City: carrying in their hands a great tough reed, some seven foot long, and tipped with silver; the weigh whereof is not seldome felt but such as displease them. Who are indeed so awfull, that Justice dare not proceed publiquely against them, (they being only to be judged by their *Aga*:) but being privately attached, are as privately thrown into the sea in the night time. But then are they most tumultuous, (whereto they doe give the name of affection) upon the dangerous sicknesses of their Emperors: and upon their deaths commit many outrages. Which is the cause that the great *Bassas* as well as they can, do conceal it from them, untill all things be provided for the presentment of the next for them to salute. Whereupon (besides the present largess) they have an asper a day increase of pension: so that the longer they live, and the more Emperors they out-live the greater is their allowance.

But it is to be considered, that all these before-named, are not onely of that tribute of children. For not a few of them are captives taken in their child-hood; with divers Renegadoes, that have most wickedly quitted their Religion and countrey, to fight against both: who are to the Christians the most terrible adversaries. And withall they have of late intringed their ancient customes, by the admitting of those into these orders, that are neither the sons nor grand-sons of Christians: a naturall *Turk* born in *Constantinople*, before never known, being now a *Bassa* of the Port.

Over and above these, and besides the auxiliary *Tartars*, whereof there are lightly three-score thousand (who live on spoile, and serve without pay) that are ever assistant; the *Grand Signior* hath other forces whom they call *Achingi*, who have nothing but what they can get by forraging, being Hindes of the countrey, and tied to serve on horse-back for certain priviledges that they hold, in number about thirty or forty thousand, but small in value: as are the *Azapi*, who serve on foot (yet properly belonging to the Gallies) better acquainted with the spade then sword; thrust forward with purpose rather to weary, then to vanquish the enemy; whose dead bodies doe serve the *Janizaries* to fill up ditches, and to mount the walls of assaulted fortresses: besides many voluntaries, who follow the Army in hope to succeed the slain *Spahais*, and *Janizaries*: Now nothing curious at such a time to receive those that be not the sonnes of Christians into the Order. Such are the *Turkish* forces, both in quality and proportion: and hee that shall see three hundred thousand of these in an Army (as he might have done this last Summer in *Bithynia*) so disciplined, so appointed, and so daringly resolute; whose onely repute consists in their valours; and whose defeats are punished in their Commanders as offences: furnished with such abundance of great Ordnance (much whereof they cast according to their occasions, carrying with them the metall upon the backs of Camels) will not onely not wonder at their Victories, but rather how the rest of the yet un-vanquished world hath with-stood them. I have heard a Prince (and he of no small experience) impute the sundry over-throws given them by a small number of Christians to the paucity of Commanders, and their want of experience, some one *Sanziack* having under his conduct five thousand *Timariots*, and he perhaps but newly crept out of the *Sultans Seraglio*, exercised onely in speculative conflicts. So that their numbers prove often but cumbers; and the advantage losse, encountred by the many expert directors of few; who are also far better defensively armed. But he that hath bounded the sea, hath also limited their furies. And surely it is to be hoped, that their greatnesse is not onely at the height, but neer an extreme præcipitation: the body being grown too monstrous for the head; the *Sultans* un-warlike, and never accompanying their Armies in person; The Souldier corrupted with ease and liberty; drowned in prohibited wine, enfeebled with the continuall converse of women; and generally lapsed from their former austerity of life, and simplicy of manners. Their valours now meeting on

all sides with opposition; having of late given no encrease to their dominions: and Empire so got, when it ceaseth to increase, doth begin to diminish. Lastly, in that it hath exceeded the observed period of a Tyranny, for such is their Empire. Now when they march, the *Tartars* doe scowre the country two days journey before: then follow the *Achingi*; after them the *Timariots*; next those few *Jemoglans* that be; next them the *Janizaries*: the *Chauses* follow on horse-back, (who carry bowes and arrowes besides their maces and cimyters:) then comes the *Sultan* with the Officers of his Court, and archers of his guard who are footmen; the stipendary *Sapheis* marching on either side of him. An hundred coaches covered with red, with four horses a piece, are drawn after, which carry the *Hicoglans* (his Pages) and Eunuches: about these the *Jemoglans* called *Baltagies* are placed. The carriages of the Army ensue; followed by voluntaries, who goe in hope (as before-said) to be entertained in the roomes of the slain; with the servants of the *Sapheis* in the Court, and certaine *Janizaries*, *Azoglans*, *Lepzlers* and *Devygilers*. The *Janizaries* have boots, swords of wood, and the like born before them for their ensignes: and the royall Standard is no other then a horse-taile tyed to the end of a staffe: which though seeming rude, and answerable to their originall, doth retaine, perhaps, something of Antiquity. For *Homer* sticketh the like in the crest of the gallantly-armed (though not so spirited) *Paris*.

Capiti autem forti galeam affabre factam imposuit
Cristatam ex setis equinius: horribilis autem crista desuper
mutabat. Il. l. 3.

Then puts he on a helme well wrought, and brave
Plum'd with horse hairs that horribly did wave.

As for their forces at sea, they are but small in comparison of what they have been and compared to those of particular Christian Princes, but contemptible. Approved by the *Florentine*, who with six ships onely hath kept the bottome of the Straights for these three years past in despite of them: insomuch as they have not dared to hazard the revenue of *Egypt* by sea. But have sent it over land with a guard of Souldiers, to their no small trouble and expences: the whole Armado coming often in view, yet not so hardy as to adventure the on-set. The Admirall having thought it a safer course to employ the Pirats of *Tunis* and *Algiers* in that service, who have many tall ships (the spoyle of Christian Merchants) and warlikely appointed: now grown expert in navigation, and all kind of Sea fights, by the wicked instruction of our fugitive Pirats, and other Renegadoes. But those Pirats have no heart to such an enterprize, where the victory would prove so bloudy, and the booty so worthlesse. The Navy that is yearly set forth in the beginning of *May*, to annoy the enemy, suppresse Pirats, collect tribute, and reforme disorders in the Maritime towns that belong to the Admirality; consists of not above three-score gallies: which are all that can be spared from their other places of imployment. And that there be no more is said to proceed from the want of captives, by reason of their generall peace with the Christians: for such, and such as are condemned for offences, are onely chained to the Oare, except the necessity be urgent. As for matter to build with, they want none: no more doe they work-men: many excellent in that Art, and those Christians, being inticed from all parts with liberall pensions to work in their Arsenals. The Captain *Bassa* (for so is the Admirall called) when not in service, hath his residence in *Constantinople* and *Gallipoli*. A man in regard of his place, of principall repute: and commanding the commanders of *Gallipoli*, *Galata*, *Lemnos*, *Nicomedia*, *Lesbos*, *Chios*, *Naxus*, *Eubœa*, *Rhodes*, *Cavalla*, *Nauplia*, *Lepanto*, *Cyprus*, and *Alexandria*. In *October* hee returneth from his annuall circuit: as he did now during our abode in the City, and entred the haven in triumph. The gallies divided into sundry squadrons, and tricked all in their gallantry; rowing at their sternes three or four little vessels no bigger then fisher-boats. A ridiculous glory, and a prize to be ashamed of. But it was thought that the *Grand Signior* would have given him but a bad welcome, that durst not adventure with such ods of number on the be-calmed *Florentines*. During the winter the Armado is dispersed, and the gallies are drawn into their dry stations. In which time the Pirats, both Christians and Mahometan, doe rob on the *Ægean* and *Mediterranean* un-controlled, but by the defensive strength of the assailed.

Thus

Thus is the Great *Turk* ſerved by thoſe whom he may advance without envy, and deſtroy without danger. The beſt of them living a wandring and un-happy life, removed from one command to another; and to parts ſo far diſtant, that often more time is ſpent in their journey then in their abode. The greateſt Commander, and in the ſtrength of his Command ſubmitting his neck unto the executioners bow-ſtring, when ſent by the Tyrant with the fatall box that includeth the commiſſion. Nor booteth it to reſiſt in hope of partakers, when one mans perferment is built on the deſired overthrow of another: being alſo, as is ſaid before, without kindred or alliance: ſo that rebellions do but rarely happen. And although theſe great ſlaves attain to great riches, yet are they (as it were) but the collectors thereof for his treaſure: whither at their deaths it returneth, all, ſave what it pleaſeth him to beſtow on their poſterity: who never are advanced to eminent place; it being a cauſe of the greater neglect to have had excellent parents, as to them of ruine to be beloved in their governments. Nay, ſo much the continuance of honours in families are avoided, that when a *Baſſa* is given (for ſo I may term it) to the ſiſter or daughter of a *Sultan* for an huſband, the children begotten on them doe moſt rarely riſe above the degree of a private Captain. But more ſevere are theſe Tyrants to their own, who lop all the branches from the bole; the un-naturall brother ſolemnizing his fathers funerals with the ſlaughter of his brothers. So fearfull are they of rivality, and ſo damnably politick; making all things lawfull that they may ſecure the perpetuity of their Empire. Not now to ſeek in thoſe precepts of *Photinus*,

Scepters doe loſe their ſway when Kings grow juſt:
Reſpects of honeſty, towres tomb in duſt.
Free villanies a hated reign aſſure;
And ſwords ſtill drawn: dire deeds do but ſecure
The doer whileſt a doing. Courts ſhun they
That would be good. Vertue and ſoveraign Sway,
Still jarre. Still feare he whom foul facts diſmay.

Sceptrorum vis tota perit, ſi pendere juſta
Incipit: evertitque arces reſpectus honeſti.
Libertas ſcelerum eſt quæ regna inviſa tuetur.
Sublatuſque modus gladiis, facere omnia ſævè
Non impunè licet niſi quum facis: exeat aula,
Qui vult eſſe pius: virtus & ſumma poteſtas
Non coëunt, ſemper metuet quem ſæva pudebunt.

Lucan. l. 8.

Yet they mourne for thoſe being dead, whom they murdered: honouring them with all dues of buiral, and cuſtomary lamentations. Now if the *Ottoman* line ſhould faile, the *Crim Tartar* is to ſucceed (both being of one Family: and of one Religion:) as the *Turke* the *Tartar*; who hath at this day the election of the *Tartarian* Emperors; but with this limitation, that he is to be of one of the ſons of the deceaſed.

Their Morall and Eccleſiaſticall Laws, the *Turks* doe receive from *Mahomet* the *Saracen* law-giver: a man of obſcure parentage, born in *Itrario* a Village of *Arabia*, in the year 551. His Father was a Pagan, his Mother a Jew both by birth and Religion. At the firſt he exerciſed merchandize; having by the marriage of his miſtris (not effected, as was thought, without witch-craft) attained to much riches: whereupon he became a Captain of certain voluntary *Arabians* that followed the Emperor *Heraclius* in his *Perſian* wars. Who falling into a mutiny, for that they were denyed the military garment; and incenſing the reſt of their Nation with the reproachful anſwer given them by the Treaſurer, which was, That that ought not to be given unto dogs, which was ordained for the *Romane* ſouldier; a part of them choſe *Mahomet* for their ring-leader, who had aggravated their diſcontents, and confirmed them in their rebellion. But being diſdained by the better ſort for the baſeneſſe of his birth; to avoid enſuing contempt, he gave it out, that he attained not to that honour by military favour, but by divine appointment. That he was ſent by God to give a new Law unto Mankind; and by force of arms to reduce the world unto his obedience. That he was the laſt of the Prophets, being greater then Chriſt, as Chriſt was greater then *Moſes*. Two yeers together he lived in a cave, not far diſtant from *Mecca*; where he compiled his damnable doctrine, by the help of one *Sergius* a *Neſtorian* Monk, and *Abdalla* a Jew: (containing a hodg-podge of ſundry Religions:) which he firſt communicated to his wife, perſwading her that it was delivered him by the Angell *Gabriel*, who had cut open his heart, and taken from thence the little black core (which the *Turks* doe affirm to be in the heart of every man) wherein the devill doth plant his temptations: and ſhewed him withall the joyes and myſteries of Paradiſe. His new Religion by little and little he divulged in *Mecca*; countenanced by the powerfull alliance which he had by his ſundry wives: and followed by many of the vulgar, allured with the liberty thereof, and delighted with the novelty.

But the Nobles of *Mecca* going about to apprehend him, he fled to *Medina*, not two daves journey distant: whither followed by a number, wicked of life, and desperate of fortunes, he waged a succesfull war against the *Syrians*; planted his Religion amongst the vanquished: and after making himselfe Lord of *Mecca*, made that the place of his residence. Where he died in the great Climacterical yeer of his age; having made them believe, that the third day after he would ascend into heaven: whereupon he was kept above ground till the ayre was infected with his savour, and then buryed at *Medina*. Another promise he made concerning his return, which should have been a thousand years after: which the *Mahometans* excuse, as mis-understood, by reason of his feeble voice, even then a dying; and that he did say two thousand: to which time they have prorogued their expectations. Mean of stature he was, and evil-proportioned: having ever a scald head, which (as some say) made him wear a white Shash continually; now worn by his Sectaries. Being much subject to the falling-sickness, he made them believe that it was a prophetical trance; and that then he conversed with the Angell *Gabriel*. Having also taught a Pigeon to feed at his ear, he affirmed it to be the holy Ghost, which informed him in divine precepts. Not unlike to *Numa's* fained familiarity with *Ægeria* and *Pythagoras* his Eagle; whose policy perhaps he imitated: whereby as they the *Romans* and *Crotonians*; so drew he the grosse *Arabians* to a superstitious obedience. For he had a subtile wit, though viciously employed; being naturally inclined to all villanies. Amongst the rest, so insatiably leacherous, that he countenanced his incontinency with a law: wherein he declared it, not onely to be no crime to couple with whom-soever he liked, but an act of high honour to the party, and infusing sanctity. Thus planted, he his irreligious Religion, being much assisted by the iniquities of those times; the Christian estate then miserably divided by multitudes of heresies. So that the dis-unity of the professors, made many to suspect the profession, and to imbrace a doctrine so indulgent to their affections. Which enlarging as the *Saracens* and *Turks* enlarged their Empires, doth at this day wel-nigh over-run three parts of the earth; o' that I mean that hath civill Inhabitants. Yet are the *Mahometans* divided into three-score and twelve Sects, sprung from the two fountains. Of that named *Imamia*, the *Persians* are drunk; of the other, called *Lestare*, the *Syrians*, *Arabians*, *Turks*, and *Africans*.

The Alcoran, which containeth the sum of their Religion, is written in *Arabicke* rhime, without due proportion of numbers: and must neither be written nor read by them in any other language. Besides the positive doctrine, (to it self contradictory) it is farced with Fables, Visions, Legends, and relations. Nor is it at this day the same that was written by *Mahomet*, (although so credited to be by the vulgar:) many things being secretly put in, and thrust out; and some of the repugnancies reconciled by the succeeding *Caliphs*. *Mahomet* the second is said to have altered it much and added much to it. This book is held by them in no lesse veneration, then the Old Testament by the Jews, and the New by the Christians. They never touch it with un-washt hands: and a capitall crime it is, in the reading thereof to mistake a letter, or displace the accent. They kisse it, imbrace it, and swear by it: calling it, The book of Glory, and director unto Paradise. To speak a little of much; they teach that God is onely to be worshipped, onely one, and the Creator of all: righteous, pitifull; in wisdome and power incomprehensible. How God made man of all sorts and colours of earth; and being formed, for thousand of years laid him a baking in the Sun, untill he was pleased to breath life into him. Then commanded he all his Angells to reverence him: which the devill at that time an Angell of light, refused to doe; expostulating why he should so honour that creature whom hee knew would become so polluted with all manner of (by him particularized) vices. That God therefore condemned the devill to hell; who-ever since hath continued an enemy to man. Idolatry they hold to be the most accursed of crimes, and therefore they interdict all images and counterfeits whatsoever; reputing the Christians Idolaters, for that they have them in their Churches and houses: imagining also that we worship three Gods, as not apprehending the mystery of the Trinity. They deny the Divinity of Christ, yet confesse him to be the son of a Virgin: *Mary* conceiving by the smell of a rose which was presented her by the Angell *Gabriel*; and that she bare him at her breasts. They hold him to be a greater Prophet then *Moses*; and the Gospel better then the Law: insomuch as no *Jews* can turn *Turk*, untill he first turn Christian, they forcing him to eat hogs-flesh, and calling him *Abdula*, which signifieth the son of a Christian: who after two or three days, abjuring Christ, is made a *Mahometan*. They say, that the blessed Virgin was free from originall sin and the temptations of the devill.

devill. Christ is called in the Alcoran, the breath and word of God; said to know the secrets of hearts, to raise the dead to life, cure diseases, restore sight to the blind, and speech to the dumb: and that his Disciples wrought miracles by his vertue. Yet visit they not his sepulchre in their pilgrimages (not thinking him to have dy'd) as generally bruited. For being, as they say, led toward the place of execution, God not permitting so base a people to put to death so holy a Prophet (for they confesse that he never sinned) did assume him into heaven: when mist, and sought by the souldiers in the throng, they laid hold of one of the Judges that had condemned him, who resembled him much in favour and proportion, telling him that he should not escape from them again; and so not believing whatsoever he said, did execute him in his room. They sharply punish all such as blaspheme him; and say that he shall returne to judgement about forty years before the worlds ending. The holy Ghost they acknowledge; yet not to be distinct in person, but onely as a power and operative vertue in the God-head, which inspireth good motions into the heart, the producer of good actions. They are commanded seven times a day to resort unto publike prayers: the first assembling is called *Timgil-namas*, which is two hours before day: the second *Sabah-namas*, at day break: the third *Vyle-namas* at noon: the fourth *Kyndi-namas*, at three of the clock: the fift *Aksham-namas*, after Sun-set: the sixth *Chogie-namas*, two houres within night: and the seventh *Giuma-namas*, at ten of the clock in the morning: the last also on Fridays observed by all, on the other days but by the more religious. Congregated they are as aforesaid by the chanting of the Priest from the tops of steeples: at which times lightly though they be in the fields, they will spread their upper garments on the earth, and fall to their devotions. Moreover, I have seen them con-joyntly pray in the corner of the streets, before the opening of their shops in the morning. Friday is their Sabbath, and yet they spend but a part thereof in their devotion, and the rest in recreations: but for that time they observe it so rigorously, that a *Turke* here lately had his ears nailed to his shop-board for opening it too timely. Before they pray, they wash all the organs of their senses; their legs to their knees, and their armes to their elbowes: their privities after their purging of nature; and sometimes all over from top to toe: for which there are houses of office with conduits belonging to every principall Mosque. Where water is wanting they doe it with dust. At the dore of the Mosque they put off their shooes; and entring, sit crosse-legged upon rows of mats one behind another, the poor and the rich promiscuously. The Priest in a pulpit before them, not otherwise distinguished in habit, but by the folding up of their Turbant. When they pray they turn their faces towards *Mecca*: first standing upright, without any motions of their bodies, holding the palmes of their hands upward; sometimes they stop their eyes and ears, and oft pull their heir on the sides of their faces: then thrice they bow, as in their salutations; and as often prostrating themselves on the earth, do kisse it. Doing this sundry times, they will look back upon no occasion, untill they come unto the salutation of *Mahomet*: at which time they reverse their faces, first over the right shoulder, and then over the left, believing that his coming will be behind them when they are at their devotion. The Priest doth sometimes read unto them some part of the Alcoran (holding it, in reverence to the book, as high as his chin,) sometimes some of their fabulous Legends, intermixing expositions, and instructions: which they hearken unto with heedy attention, and such steddy postures of body as if they were intranced. Their Service is mixed with songs and responses: and when all is done they stroke down their faces and beards with lookes of devout gravity. If they find a paper in the streets, they will thrust it in some crevice of the adjoyning wall, imagining that the name of God may be contained therein, and then prophane to be trod under-foot, or otherwise defiled. That number their often repetition of the Names of God and his Attributes (with other short ejaculations of prayer or prayse) upon beads: some shaking their heads incessantly, untill they turn giddy: perhaps in imitation of the supposed trances (but naturally infirmity) of their Prophet. And they have an Order of Monkes, who are called *Dervises*, whom I have often seen to dance in their Mosques on Tuesdayes and Fridayes, many together, to the sound of Barbarous Musick; dances that consist of continuall turnings, untill at a certain stroke they fall upon the earth; and lying along like beasts, are thought to be rapt in spirit unto celestiall conversations. Now the women are not permitted to come into their Temples (yet have they secret places to look in thorow grates) partly for troubling their devotions, but especially for that they are not excised, as are the women of *Persia* and *Æthiopia*.

Nor

Nor circumcise they the males untill they be able to answer the Priest, and promise for themselves: which is for the most part at the age of eight. They are circumcised in the houses of their parents, at a festivall meeting, and in the midst of the Assembly, the child holding up his fore-finger, in token that he is a *Mahometan*. As soon as cut, the Priest washeth the wound in water and salt, and bindeth it in linnen. Who changeth not his name, but is from thence-forth called a *Musselman*: which is a true beleever. This done, he is carryed unto the *Banna*, where his haire (before that time worn at full length) is shaven, and so kept ever after: all saving a lock on the top his crown, by which they dream that they shall be assumed by *Mahomet* into Paradise: then put they on him a white Turbant; and so returning with drums and ho-boyes, is with great solemnity conducted to the Mosque, and presented with gifts according to his quality.

The *Turks* doe fast one moneth in the year, which they call *Ramazan*: which changeth yearly, (so that in thirty years they fast one) wherein, they say, that the Alcoran was delivered unto *Mahomet* by the Angell. Observed by all but the infirm and travellers: who are to fast for as long a time, when so they recover, or come to the end of their journey. But they fast but during the day: in the night they feast; and then all their steeples stuck round with lampes, which burne till the morning: affording an object of great solemnity. Such as in stead of abstaining from meats, doe abstain at that time from their Mosques, they carry about in scorne, and severely chastise: but such as then drink wine, they punish with death. Upon the discovery of the New Moon (which they superstitiously gratulate, esteeming him happy that discovereth it first, and by the course thereof do reckon their year;) falling out this year on the seventh of *December*, the feast of the Great *Byram* did begin; which doth continue for three dayes together: observed by them as Easter is with us. On the first day the *Grand Signior* rode to *Sancta Sophia* in all the pompe and glory of Empire: of which we shall speak hereafter. Upon his return we saw a sort of Christians, some of them halfe earth already, crooked with age, and trembling with palsies; who by the throwing away of their bonnets and lifting up of their fore-fingers, did proffer themselves to become *Mahometans*. A sight full of horror and trouble, to see those desperate wretches that had professed Christ all their life, and had suffered, no doubt, for his sake much contumely and oppression, now almost dying to forsake their Redeemer, even then when they were to receive the reward of their patience. To these the Tyrant a little retired his body: who before not so much as cast his eye aside, but sate like the adored statue of an Idol. For they hold a great grace, and an act of singular piety, to draw many to their Religion; presenting them with money, change of raiments; and freeing them from all tribute and taxes. Insomuch that if a Christian have deserved death by their law, if he will convert, they will many times remit his punishment. But they compell no man. During this festivall they exercise themselves with various pastimes: but none more in use, and more barbarous, then the swinging up and downe, as boyes doe in bell-ropes, for which there be gallowses (for they bear that forme) of an exceeding height, erected in sundry places of the City: when by two joyning ropes that are fastned above, they will swing themselves as high as the transome. Perhaps affected in that it stupifies the senses for a season: the cause that *opium* is so much in request, and of their foresaid shaking of their heads, and continued turnings. In regard whereof they have such as have lost their wits, and naturall Ideots, in high veneration; as men ravished in spirit, and taken from themselves, as it were, to the fellowship of Angels. These they honour with the title of Saints, and lodge them in their Temples: some of them going almost stark naked; others clothed in shreds of severall colours; whose necessities are supplyed by the peoples devotions: who kisse their garments as they passe thorow the streets, and bow to their benedictions. Yea, many by counterfeiting the Ideot, have avoided punishment for offences which they have un-wittingly fallen into. Whilest the *Byram* lasteth, you cannot stir abroad but you shall be presented by the *Dervises* and *Janizaries*, with tulips and trifles, besprinkling you with sweet water; nor cease so to doe, till they have drawn reward from you.

The *Turks* are incouraged to almes by their Alcoran, as acceptable to God, and meritorious in it selfe; if given without vain-glory, and of goods well-gotten: alleaging it to be a temptation of the devils to abstain from almes for fear of impoverishment. Their more publique almes consist in sacrifices (if not so wrongfully tearmed) upon their festivalls, or performance of vowes: when sheep and oxen are

slaine

slain by the Priest and divided amongst the poore; the owners not so much as retaining a part thereof. They say, they give much in private: and in truth, I have seen but few beggers amongst them. Yet sometimes shall you meet in the streets with couples chained together by the neck: who beg to satisfie their creditors in part, and are at the years end released of their bonds; provided that they make satisfaction if they prove afterward able. At their deaths they usually give legacies for the release of prisoners, the freeing of bond-slaves, repairing of bridges, building of Hanes for the relief of passengers: and the great men, to the erecting of Mosques and Hospitalls; which they build not seldome in their life time. But *Mahomet* the Great, and *Solyman* the Magnificent, have in that kind exceeded all others: whose stately and sumptuous structures doe give a principall ornament to the City; where the sick and impotent are provided for, and the stranger entertained; (for here be no Innes:) the revenue of that of *Mahomets* amounting to an hundred and fifty thousand *Sultanies*. To these there belong Physicians, Chyrurgeons, Apothecaries. The charge thereof is committed unto their Priests: who bring up a certain number of youths in the *Mahometan* law; and frequently pray for the departed souls of the Founders in the Chappells, of their Sepulchres. They extend their charity to Christians and Jews, as well as to them of their own religion: nay birds and beasts have a taste thereof. For many onely, to let them loose will buy birds in cages; and bread to give unto dogs. These have in this City no particular owners; being reputed an un-clean creature, and therefore not suffered to come into their houses: thinking it nevertheless a deed of piety, to feed, and provide them kennels to litter in, most of them repairing to the sea-side nightly where they keep such a howling, that if the wind sit South-ward, they may be easily heard to the upper side of the City of *Pera*.

With the *Stoicks* they attribute all accidents to destiny, and constellations at birth and say with the *Tragedian*,

Fates guide us: unto Fates yeeld we;
Care cannot alter their decree.
For what we suffer, what we doe,
Cœlestiall orbs, proceeds from you.
All goe in a prefixed Way:
The first prescribeth the last day.

Fatis agimur: cædite Fatis.
Non sollicitæ possunt curæ
Mutare rati stamina fusi.
Quidquid patimur mortale genus,
Quidquid facimus, venit ex alto.
Omnia certo tramite vadunt,
Primusque dies dedit extremum.
Senec. in Oedi.

affirming that their ends were written in their fore-heads:

——Thereby freed from deaths affright,
The worst of fears, thence take they heart to fight
And rush on steel——

—— Quos ille timorum
Maximus haud urget lethi metus, inde ruendi
In ferrum mens prona viris.
Lucan. l. 1.

since it can be neither hastened nor avoided: being withall perswaded that they dye bravely that dye fighting; and that they shall be rewarded with Paradise, that doe spend their bloud upon the enemies of their Religion; whom they call *Shahides* which is Martyrs. For although they repute murder to be an execrable crime, that cries to heaven for vengeance, and is never forgiven: yet are they commanded by their law, to extend their profession by violence, and without compassion to slaughter their opposers. But they live with themselves in such exemplary concord, that during the time that I remained amongst them (it being above three quarters of a year) I never saw *Mahometan* offer violence to a *Mahometan*; nor break into ill language: but if so they chance to doe, a third will reprove him, with Fie *Musſel-men*, fall out? and all is appeased, he that gives a blow, hath many gashes made in his flesh, and is led about for a terror: but the man-slayer is delivered to the kindred or friends of the slain, to be by them put to death with all exquisite torture.

Now their opinion of the end of the world, of Paradise, and of Hell, exceed the vanity of dreams, and all old wives fables. They say, that at the winding of a horn, not onely all flesh shall die, but the Angels themselves: and that the earth with earthquakes shall be kneaded together like a lump of dough, for forty dayes so continuing. Then shall another blast restore beauty to the world, and life unto all that ever lived. The good shall have shining and glorified faces; but the bad, the countenance of dogs and swine, and such like unclean creatures. *Moses*, *Christ*, and *Mahomet*, shall bring their severall followers to judgement, and intercede for them. *Cain* that did the first

murder

murder shall be the ring-leader of the damned; who are to passe over the bridge of Justice, laden with their sins in satchels; when the great sinner shall fall on the one side into hell; where they shall consume in fire, and be renewed to new torments. Yet God will have pity upon them in the end, and receive them unto mercy: and the devil shall cease to be, since his malice is such as he cannot be saved. I was told by a *Sicilian* Renegado, an Eunuch, and one greatly devoted to their superstition, that the burning globe of the Sun (for such was his Philosophy) was the Continent of the damned. Those that Tumble from the other side of the Bridge, are laden with lesse sins: and do but fall into Purgatory: from whence they shall shortly be released, and received into Paradise. But as for the women, poore souls! be they never so good, they have the gates shut against them: yet are consigned to a mansion without; where they shall live happily; as another repleat with all misery for other. It is to be more then conjectured; that *Mahomet* grounded his devised Paradise, upon the Poets invention of *Elysium*. For thus *Tibullus* describeth the one:

Sed me, quod facilis tenero sum semper amori,
Ipsa Venus campos ducet in Elysios.
Hic choreæ, cantusq; vigent: passimq; vagantes.
Dulce sonant tenui gutture carmen aves.
Fert casiam non culta seges, totosque per agros
Floret odoratis terra benigna Rosis.
Ad juvenum series teneris immixta puellis
Ludit: & assidue prælia miscet amor.

Eleg. l. 2. Eleg. l. 33.

For that my heart to love still easily yields;
Love shall conduct me to th' Elisian fields.
There songs and dances revell: choice birds flie
From tree to tree, warbling sweet melody.
The wild shrubs bring forth-Cassia: every-where
The bounteous soile doth fragrant Roses bear.
Youths intermixt with maids disport at ease,
Incoumring still in loves sweet skirmages.

And *Mahomet* promiseth to the possessors of the other, magnificent Palaces spread all over with silk carpets, flowry fields, and crystalline rivers; trees of gold still flourishing; pleasing the eye with other goodly formes, and the taste with their fruits;

—primo avulso non deficit alter
Aureus, & simili frondescit virga metallo.
Virg. Æn. l. 6.

Which being pluckt, to others place resigne
And still the rich twigs with like metall shine.

Under whose fragant shades they shall spend the course of their happy time with amorous Virgins, who shall alone regard their particular Lovers: not such as have lived in this world, but created of purpose; with great black eyes, and beautifull as the Hyacinth. They daily shall have their lost virginities restored: ever young, (continuing there, as here at fifteen, and the men as at thirty) and ever free from naturall pollutions. Boyes of divine feature shall minister unto them, and set before them all variety of delicate viands. But *Avicen* that great Philosopher and Physician, who flourished about four hundred and fifty years since, when *Mahometanisme* had not yet utterly extinguished all good litterature; who was by linage an *Arabian* of a Royall house, in religion a *Mahometan*, but by countrey and habitation a *Spaniard*, and Prince (as some write) of *Corduba*, teacheth a far different doctrine. For although as a *Mahometan*, in his Books *De Anima*; and *De Almahad*, addressed particularly to a *Mahometan* Prince, he extolleth *Mahomet* highly, as being the *seal* of Divine Laws, and the *last of the Prophets*; excusing his sensuall felicities in the life to come, as meerly Allegoricall, and necessarily fitted to rude and vulgar capacities: (for saith he, if the points of Religion were taught in their true form to the ignorant dull *Jews*, or to the wild *Arabians* employed altogether about their Camels; they would utterly fall off from all belief in God:) yet besides that this excuse is so favourable and large, that it may extend as well unto all Idolaters, and in brief to the justifying of the absurdest errours, it is in a point of doctrine so contrary to his own opinion, as nothing can be more. For *Avicen* himselfe in the afore-said Books, doth esteem so vilely of the body, that he pronounceth bodily pleasures to be false and base; and that the soules being in the body is contrary to true beatitude: whereupon he denyeth also the Resurrection of the flesh. Yet in favour, as hath been said of *Mahomet*, (who by sensuall doctrine sought to have the rude world to follow him) he not onely by his Allegorical construction approveth the doctrine of the Resurrection of the body, wherein the *Jews* and *Mahometans* consent with the *Christians*; but withall the transmigration of souls from one body into another. (by which means *Mahomet* devised how a Camell might passe through the eye of a needle; the soul of a sinner for purgation entring first into the body of a Camell, then of a lesser beast, and finally, of a little Worm which should creep thorow the eye of a needle; and so become

come perfect:) and laſtly, not once reproveth that impious ſaying of *Mahomet*, That God himſelfe at the Reſurrection ſhould alſo have a body, no doubt, to enjoy thoſe ſweet ſenſuall felicities, though all ſuch opinions are diſclaimed by him: but contrariwiſe reproveth the Doctrine of the Chriſtians touching ſpirituall happineſſe, and that ſaying of our Saviour, that, the Saints in the world to come ſhall be as Angels (yet profeſſeth the ſame to be true) as being weak and ill fitted to vulgar underſtanding. So ſtrangely may wiſe men be beſotted with faction, to excuſe and commend the teaching of abſurd errours even by themſelves condemned, and to lay an aſperſion upon the purity of divine Doctrine, in that unfit to be ſo communicated to the ignorant: as if Truth were to make her ſelfe to pleaſe beſtiall Ignorance, and Ignorance not rather to be enlightned by degrees, and drawn up to behold the Truth. But now this *Avicen*, laying down for a while his outward perſon of a *Mahometan*, and putting on the habite of a Philoſopher; in his Metaphyſicks ſeemeth to make a flat oppoſition between the truth of their faith received from their Prophet, and the truth of underſtanding by demonſtrative argument: And ſaith in effect, that this Law and prophecie delivered by *Mahomet*, which taught that God himſelfe at the Reſurrection ſhould have a body, placeth the happineſſe of the life to come in bodily delights. But wiſe Theologians, ſaith he, have with greater deſire purſued ſpirituall pleaſures proper to the ſoul: and for this corporall felicity although it ſhould be beſtowed upon them, would not eſteem it in compariſon of the other, whereby the mind is conjoyned to the firſt truth, which is God. And here he never mentioneth that ſtrained excuſe of an allegory; but with juſt indignation and ſome acerbity of ſpeech, deteſteth that groſſe opinion broached in their Law, which placeth the predominance of everlaſting felicity in the baſeneſſe of ſenſuality and in that low voluptuouſneſſe: and ſaith that a prudent and underſtanding man, may not think that all delight is like the delight of an Aſſe; and that the Angels who are next to the *Lord of the worlds*, ſhould live deprived of all pleaſure and joy, and that he who is the higheſt in beauty and vertue, ſhould conſiſt in the laſt and loweſt degree of ſuavity. And therefore concludeth, that neither in excellency, nor in perfection, nor yet in multitude, no nor in any thing praiſe-worthy or to be deſired in pleaſure, there is any compariſon between thoſe felicities: and though baſe ſouls be addicted to that baſe felicity, yet the worthy deſires of holy minds are far removed from that diſpoſition; and contrariwiſe being joyned to their perfection (which is God) are filled with all true and happy delights: and if that the contrary perſwaſion or affection ſhould be remaining in them, it would hurt and with-hold them from attaining unto that height of happineſſe. This being his better adviſed and more ſincere diſcourſe, it utter excludes his former excuſe of an allegory: whoſe right uſe being, by plain and ſenſible alluſions to draw up the underſtanding to an apprehenſion of divine things, repreſented in thoſe ſimilitudes: the courſe held by *Mahomet* worketh a clean contrary effect; and drowneth their underſtanding part and affection in the hope and love of theſe corporall pleaſures. Whereby it is true, that he greatly enlarged his own earthly dominion: but by this judgement even of *Avicen* with-held his followers from the true felicity. And it is worthy obſervation, that in the judgement of *Avicen*, one thing is true in their faith, and the contrary in pure and demonſtrative reaſon. Whereas (to the honour of Chriſtian Religion be it ſpoken) is confeſſed by all, and enacted by a Council, that it is an error to ſay, One thing is true in Theology, and in Philoſophy the contrary. For the truths of Religion are many times above reaſon but never againſt it. So that we may now conclude, that the *Mahometan* Religion, being derived from a perſon in life ſo wicked, ſo worldly his projects, in his perſecutions of them ſo diſloyal, treacherous, and cruel, being grounded upon fables and falſe revelations, repugnant to ſound reaſon, and that wiſdome which the divine hand hath imprinted in his works; alluring men with thoſe inchantments of fleſhly pleaſures, permitted in this life, and promiſed for the life inſuing; being alſo ſupported with tyranny and the ſword (for it is death to ſpeak there againſt it,) and laſtly, where it is planted rooting out all vertue, all wiſdome and ſcience, and in ſumme, all liberty and civility, and laying the earth ſo waſt, diſpeopled and un-inhabited; that neither it came from God (ſave as a ſcourge by permiſſion) neither can bring them to God that follow it.

Tract. 9. cap. 7. ſeq.

Ebbubecher, *Omar*, *Ozman*, and *Haly*, followed *Mahomet* in the government; the great enlargers of their Religion and Dominious: but *Haly* was perſecuted, and ſlain in the end by the other, for aſſuming the right of ſucceſſion, in that he had married the Daughter of their Prophet. From him the *Perſians* do challenge pri-

priority of government in matters of Religion, the main cauſe of the hatred between them and the *Turks*) alleaging moreover, that the former three, to confirme their authorities, did falſly adde to the Alcoran, and put out what they liſted; and in ſuch ſort falſified, left it to their followers. Then ſucceeded the *Caliphs* of *Babylon*, who bore both the ſpirituall and temporall juriſdiction. After the *Egyptians* ſet up a *Caliph* of their own. But in proceſſe of time they were both ſuppreſſed; the one (as hath been ſaid before) by the *Tartars*, and the other by the *Sultans*. The dignity amongſt the *Turks* with much abatement, doth now remain in the *Mufties*, which name doth ſignifie an Oracle, or anſwere of doubts) as ſucceſſors to *Ebubecher*, *Omar*, and *Ozman*: the *Caliphs* having been both High-prieſts, and Princes, theſe being Patriarchs, as it were, and Soveraigns of their Religion. Throughout the whole *Turkiſh* territories there is but one; who ever reſideth in the Royall City, or followes the perſon of the Emperour. He is equall to the ancient Popes; or rather greater both in repute aud authority. The *Grand Signior* doth riſe at his approach to ſalute him, and ſets him by him, and gives him much reverence. His life is onely free from the ſword; and his fortunes moſt rarely ſubject to the ſubverſion. The Emperour undertaketh no high deſigne without his approvement. He hath power to reverſe both his ſentence, and the ſentence of the *Divan*, if they be not adjudged by him conformable to the Alcoran; but his own is irrevocable. In matters of difficulty they repaire to him: and his expoſition ſtandeth for a law. To conclude, he his the ſupreme Jugde, and rectifier of all actions, as well Civill as Eccleſiaſticall; and an approver of the Juſtice of the military. The place is given by the *Grand Signior* to men profoundly learned in their Law, and of known integrity. He ſeldome ſtirs abroad, and never admits of impertinent converſation. Grave is his look, grave is his behaviour,

Rarus ſermo illis, & magna libido tacendi. *Highly affecting ſilence, and moſt ſpare Of ſpeech.*

Juv. Sat. 1.

For when any come to him for Judgment, they deliver him in writing the ſtate of the queſtion; who in writing briefly returns his oraculous anſwer. He commonly weareth a veſt of green, and the greateſt Turbant in the Empire: I ſhould not ſpeak much out of compaſſe, ſhould I ſay as large in compaſſe as a buſhell. I oft have been in this mans *Seraglio*, which is neither great in receit nor beauty: yet anſwerable to his ſmall dependency, and infrequency of ſuters. He keepeth in his houſe a Seminary of boyes, who are inſtructed in the myſteries of their Law. He his not reſtrained, nor reſtraineth himſelfe from the penalty of women. His in-comes are great, his diſburſings little, and conſequently his wealth infinite: yet he is a bad pay-maſter of his debts, though they be but trifles. He much delighteth in clocks and watches: whereof, as ſome ſay, he hath not ſo few as a thouſand.

Next in place to the *Mufti* are the *Cadileſchiers*, that are Judges of the Armies (but not to meddle with the *Janizaries*) and accompany the *Beglerbegs* when they goe into the field. Of theſe there are onely two: one of the *Europian* part of the Empire, and another of the *Aſian*: Theſe are alſo elected by the *Grand Signior*, as the *Cadies* by them (yet to be allowedly by the *Grand Signior*, and to kiſſe his veſt:) of whom there is one in every town, who beſides their ſpirituall functions, doe adminiſter Juſtice between party and party, and puniſh offenders. Of inferiour Prieſts there be ſome particularly appointed to ſing at the tops of their ſteeples, and to congregate the people; ſome to look to the Ceremonies, and ſome to read and interpret the Alcoran. There are alſo other Religious Orders, which I omit to ſpeak of being of others own taking up; neither commanded nor commended, and rather to be eſteemed vagabonds then Religious perſons, conſider we either their life, or their habits.

Amongſt the *Turkiſh* commandements, one is, that, drawn originally from our Saviour, *Thou ſhalt not doe what thou wouldſt not have done to thee:* whereupon for the moſt part their Civill juſtice is grounded; not diſagreeing greatly from the laws of *Moſes*. All evictions there as elſewhere, depend upon witneſſes: yet will not the oath of a Chriſtian, or a *Jew* be received againſt a *Turk*, as will a *Turks* againſt them, and theirs one againſt another. But the kindred of *Mahomet* have their ſingle teſtimonies in equall value with the teſtimony of two others. Notwithſtanding, the oath of a *Mahometan* will not be taken, if impeached for a drinker of wine, or eater of ſwines fleſh. Every *Baſſa* keeps a *Divan* (ſo they call the Court of Juſtice) within his

his Province: but the higheſt of all, and to which they may appeal from all other, is that which is kept four dayes of the week in the *Grand Signiors Seraglio*. from whence no appeal is admitted but to the perſon of the *Mufti*. Here the *Vzier Baſſas* of the Port, who are nine in number (or as many as then are not otherwiſe imployed) doe ſit in Juſtice: where alſo they conſult of matters of State, and that publikely, not excepting againſt Embaſſadors Drogermen, lightly alwayes preſent, ſo preſume they of ſtrong hand: aſſiſted by the [a] Admirall, [b] Chancellor, (the [c] Treaſurer in the ſame room keeping his Court) where all Cauſes whatſoever that are heard, within the ſpace of three dayes are determined; the Great *Vzier Baſſa* being Preſident of the reſt. But Bribery not known untill lately amongſt them, hath ſo corrupted their integrity, that thoſe cauſes (if they bear but a colour of right) do ſeldome miſcarry where gifs are the Advocates: yet this is the beſt of the worſt, that they quickly know their ſucceſſes. But many times when the oppreſſed ſubject can have no juſtice, they will in troopes attend the coming forth of the Emperor, by burning ſtraw on their heads or holding up torches, provoke his regard: who brought unto him by his Mutes, doth receive their petition; which oftentimes turns to the ruine of ſome of thoſe great ones. For aſſurances of purchaſes they have no Indentures, no fines and recoveries. The omitting of a word cannot fruſtrate their eſtates; nor quirks of law prevail againſt conſcienee. All that they have to ſhew, is a little Schedule, called a *Hodget* or *Sigil*, onely manifeſting the poſſeſſion of the Seller, as his of whom he bought it, or from whom it deſcended unto him; which under-written by the *Cadie* of the place, doth fruſtrate all after-claims whatſoever. Now the puniſhments for offenders be either pecuniary or corporall. To impoſe the former, they will forge all the ſlanders that they can, to eat upon the leſſe circumſpect Chriſtians: but the other are ſeldome un-juſtly inflicted. Their forms of putting to death, beſides ſuch as are common elſ-where) are impaling upon ſtakes, ganching (which is to be let fall from on high upon hooks, and there to hang untill they die by the anguiſh of theſe wounds, or more miſerable famine,) and another invented (but now not here uſed) to the terror of mankind by ſome devilliſh *Perillus*, who deſerved to have firſt taſted of his own invention: *viz.* they twitch the offender about the waſte with a towell, inforcing him to draw up his breath by often pricking him in the body, untill they have drawn him within the compaſſe of a ſpan; then tying it hard, they cut him off in the middle, and ſetting the body on a hot plate of copper, which ſeareth the veins, they ſo up prop him during their cruell pleaſure: who not onely retaineth his ſenſe, but the faculties of diſcourſe, until he be taken down; & then departeth in an inſtant. But little faults are chaſtiſed by blows: received on the ſoles of the feet with a baſtinado, by hundreds at a time, according to the quality of the miſdeamour. A terrible pain that exteudeth to all the parts of the body: yet have I ſeen them taken for mony. The maſter alſo in this ſort doth correct his ſlave: but parents their children with ſtripes on the belly. The *Saubaſhie* is as the Conſtable of a City both to ſearch out and puniſh offences.

It remaineth now that we ſpeak of the perſons of the *Turks*, their diſpoſitions, manners and faſhions. They be generally well complexioned, of good ſtatures, and full bodies, proportionably compacted. They nouriſh no hair about them, but a lock on the crown, and on their faces only; eſteeming it more cleanly, and to be the better prepared for their ſuperſtitious waſhings. But their beards they wear at full length; the mark of their affected gravity, and token of freedome, (for ſlaves have their ſhaven) inſomuch that they will ſcoffe at ſuch Chriſtians as cut, or naturally want them, as if ſuffering themſelves to be abuſed againſt nature. All of them wear on their heads white Shaſhes and Turbants, the badge of their Religion: as is the folding of the one, and ſize of the other, of their vocations and quality. Shaſhes are long towells of Callico wound about their heads: Turbants are made like great globes, of Callico too, and thwarted with roules of the ſame; having little copped caps, on the top, of green, or red velvet, being only worn by perſons of rank; and he the greateſt, that weareth the greateſt, the Mufties excepted, which over-ſizeth the Emperors. And though many Orders have particular ornaments appointed for their heads, yet wear they theſe promiſcuouſly. It is an eſpeciall favour in the *Turk*, to ſuffer the Chriſtian tributary Princes, and their chiefeſt Nobles to wear white heads in the City: but in them, what better then an Apoſtaticall inſinuation? But to begin from the skin: the next that they wear a ſmock of Callico, with ample ſleeves, much longer then their armes: under this, a pair of calſounds of the ſame, which reach to their ancles, the reſt naked, and going in yellow or red ſlip-ſhooes, picked at the toe, and

They were formerly but four, to whom Mahomet the third added five.

[a] *Captain Baſſa.*
[b] *Ruccki-tab.*
[c] *Toſtedar.*

plated on the sole: over all they wear an half-sleeved coat girt unto them with a towell: their neck all bare: and this within doors is their summer-accoutrement. Over all when they goe abroad they wear gowns, some with wide half-sleeves (which more particularly belong to the *Grecians*) others with long hanging sleeves, buttoned before: and a third sort worn by the meaner sort, reaching but a little below the knee, with hanging sleeves not much longer then the arm, and open before; but all of them un-gathered in the shoulders. In the winter they adde to the former, calsouns of cloth, which about the small of their leg are sewed to short smooth buskins of leather without soles, fit for the foot, as a glove for the hand: lining their gowns with furr, as they doe their coats; having then the sleeves (or quilted waste-coats under them) reaching close to their wrists. They wear no gloves. At their girdles they wear long hand-kerchers, some of them admirable for value and workmanship. They never alter their fashions: not greatly differing in the great and vulgar more then in the richnesse. Cloth of tissue, of gold, and silver, velvet, scarlet, sattin, damask, chamolets, lined with sables, and other costly furrs, and with martins, squerrils, foxes, and cony-skins; are worn according to their several qualities. But the common wear is violet cloth: they retain the old worlds custom in giving change of garments: which they may aptly do, when one vest fitteth all men, and is of every mans fashion. The Clergy goe much in green, it being *Mahomet's* colour; and his kinsmen in green shashes, who are called *Emers*; which is Lords: the women also wear something of green on their heads to be known. There lives not a race of ill-favoureder people, branded perhaps by God for the sin of their seducing ancestor, and their owne wicked assuming of hereditary holinesse. But if a Christian out of ignorance wear green, he shall have his clothes torn off from his backs, and perhaps be well beaten. They carry no weapons about them in the City; onely they thrust under their girdles great crooked knives of a dagger-like size, in sheaths of metall; the hafts and sheathes of many being set with stones, and some of them worth five hundred Sultanies. They bear their bodies upright, of a stately gate, and elated countenance. In their familiar salutations they lay their hands on their bosomes, and a little decline their bodies: but when they salute a person of great rank, they bow almost to the ground, and kisse the hemme of his garment. The ornaments of their heads they never put off upon any occasion. Some of them perfume their beards with amber, and the in-sides of their Turbants: and all of them affect cleanlinesse so Religiously, that besides their customary lotions, and daily frequenting of the *Bannias*, they never so much as make water, but they wash both their hands and privities: at which businesse they sequester themselves, and couch to the earth; reviling the Christian whom they see pissing against a wall, and sometimes striking him. This they doe, to prevent that any part of either excrement should touch their garments, esteeming it a pollution, and hindring the acceptation of prayer, who then are to be most pure both in heart and habit. So slothfull they be, that they never walke up and down for recreation, nor use any other exercise but shooting: wherein they take as little paines as may be, sitting on carpets in the shadow; and sending their slaves for their arrowes. They also shoot against earthen walls, ever kept moist in shops and private houses for that purpose, standing not above six paces from the mark, and that with such violence, that the arrow passes not seldome thorow: nay, I have seen their arrows shot by our Embassadour thorow targets of steel, pieces of brasse of two inches thick, and thorow wood, with an arrow headed with wood, of eight inches. Their bowes are for form and length, not un-like the lath of a large crosse-bow, made of the horns of Buffoloes, intermixed with sinews, of admirable work-manship, and some of them exquisitely gilded. Although there be wrestlers among them, yet they be such as doe it to delight the people, and doe make it their profession, as doe those that walk upon ropes, wherein the *Turks* are most expert; going about when they have done, to every particular spectator for his voluntary benevolence. Of cards and dice they are happily ignorant; but at chesse they will play all the day long, a sport that agreeth well with their sedentary vacancy; wherein notwithstanding they avoid the dishoneſt hazard of money. The better sort take great delight in their horses, which are beautifull to the eye, and well ridden for service; but quickly jaded, if held to a good round trot (for amble they doe not) in an indifferent journey. But the *Turks* do not lightly ride so fast as to put them unto either. Their saddles be hard and deep, though not great, plated behind and before; and some of them with silver, as are their massie stirrops, and the reins of their bridles, suted unto their costly caparisons.

When

When they ſtand in the ſtable they feed them for the moſt part, if not altogether, with barley; being here of ſmall value, and onely ſerving for that purpoſe. They litter them in their own dung, firſt dryed in the Sun and pulverated; which keeps their skins clean, ſmooth, and ſhining.

The *Turks* doe greatly reverence their parents, (ſo commanded to doe by their law) as the Inferior his Superior, and the young, the aged, readily giving the priority to whom it belongeth, the left hand as they goe in the ſtreets preferr'd before the right, in that made maſters thereby of the ſword of the other, and the chiefeſt place the fartheſt from the wall, who live together as if all of a brother-hood. Yet give they no entertainment unto one another, nor come there any into their houſes but upon ſpeciall occaſion, and thoſe but into the publike parts thereof: their women being never ſeen but by the Nurſes and Eunuchs which attend on them. Yea ſo jealous they are, that their ſons when they come to growth are ſeparated from them. As their houſes are mean, ſo are their furnitures: having nothing on the in-ſide but bare white walls: un-leſſe it be ſome ſpeciall roome, in the houſe of ſome of high quality. But the roofes of many of them are curiouſly ſeeled with in-laid wood, adorned with gold and azure of an exceſſive coſtlineſſe; the greater part of the floore, and that a little advanced, being covered with *Turkie* carpets, whereon when they tread they doe put off their ſlip-ſhoos. Many of their roomes have great out-windows, where they ſit on cuſhions in the heat of the day. They lye upon mattreſſes, ſome of ſilk, ſome of ſtained linnen, with bolſters of the ſame, and quilts that are ſutable, but much in their clothes, the cauſe perhaps that they are ſo louſie. Nor ſhame they thereat: many ſhall you ſee ſit publikely a louſing themſelves in the Sun: and thoſe no mean perſons. They have neither tables nor ſtools in their houſes, but ſit croſ-legd on the floor at their victualls, all in a ring. In ſtead of a cloth, they have a skin ſpread before them; but the better ſort ſit about a round board, ſtanding on a foot not paſt halfe a foot high, and brim'd like a charger. The diſhes have feet like ſtanding bolles, and are ſo ſet one upon another, that you may eat of each without removing of any. Their moſt ordinary food is *Pillaw*, that is, Rice which hath been ſod with the fat of Mutton. Pottage they uſe of ſundry kinds, egges fryed in honey, tanſies, (or ſomething like them) paſties of ſundry ingredients: the little fleſh which they eat is cut into gobbets, and either ſod, or roſted in a fornace. But I think there is more in *London* ſpent in one day then in this City in twenty. Fiſh they have in indifferent quantity. But the commons doe commonly feed on herbes, fruits, roots, onions, garlicke, a beaſtly kind of un-preſſed cheeſe that lyeth in a lumpe; hodg-podges made of flowre milke, and honey, &c. ſo that they live for little or nothing, conſidering their fare, and the plenty of all things. They are waited upon by their ſlaves, given them, or purchaſed with their ſwords, or money: of theſe to have many it is accounted for great riches. When one hath fed ſufficiently he riſeth, and another taketh his room, and ſo continue to do untill all be ſatisfied. They eat three times a day: but when the feaſt they ſit all the day long, un-leſſe they riſe to exonerate nature, and forth-with return again. They abſtaine from hogs-fleſh, from bloud, and from what hath dyed of it ſelf, un-leſſe in caſes of neceſſity. Their uſuall drink is pure water yet have they ſundry Sherbets, (ſo call they the confections which they intute into it) ſome made of ſugar and lemons, ſome of violets, and the like, whereof ſome are mixed with amber) which the richer ſort diſſolve thereinto. The honey of *Sio* is excellent for that purpoſe: and they make another of the juice of Raiſins, of little coſt, and moſt uſually drunk off. Wine is prohibited them by their *Alcoran*: they plant none, they buy none: but now to that liberty they are grown (the naturall *Turk* excepted) that they will quaffe freely when they come to the houſe of a Chriſtian: inſomuch as I have ſeen but few goe away un-led from the Embaſſadours table. Yet the feared diſorders that might inſue thereof, have been an occaſion that divers times all the wine in the City hath been ſtayed (except in Embaſſadors houſes) and death hath been made the penalty unto ſuch as preſumed to bring any in. They preferre our beer above all other drinks. And conſidering that wine is forbidden, that water is with the raweſt (eſpecially in this Clime) the deerneſſe of Sherbets, and plenty of Barley (being here ſold not for above nine pence a buſhell) no doubt but it would prove infinitely profitable to ſuch as ſhould bring in the uſe thereof amongſt them. Although they be deſtitute of Taverns, yet have they their Coffa-houſes, which ſomething reſemble them. There ſit they chatting moſt of the day; and ſip of a drink called Coffa (of the berry that it is made of) in little

China

China dishes: as hot as they can suffer it: black as soot, and tasting not much unlike it (why not that black broth which was in use amongst the *Lacedemonians*?) which helpeth as they say, digestion, and procureth alacrity: many of the Coffamen, keeping beautifull boyes, who serve as stales to procure them customers. The *Turks* are also incredible takers of *Opium*, whereof the lesser *Asia* affordeth them plenty: carrying it about them both in peace and warre; which they say expelleth all fear, and makes them couragious: but I rather think giddy-headed, and turbulent dreamers, by them, as should seem by what hath been said, religiously affected. And perhaps for the self same cause they also delight in Tobacco: which they take thorow reeds that have joyned unto them great heads of wood to containe it. I doubt not but lately taught them, as brought them by the English: and were it not sometimes lookt into (for *Morat Bassa* not long since commanded a pipe to be thrust thorow the nose of a *Turk*, and so to be led in derision thorow the City,) no question but it would prove a principal commodity. Nevertheless they will take it in corners, and are so ignorant therein, that that which in England is not saleable, doth pass here amongst them for most excellent.

They are by their Law in generall exhorted to marry, for the propagation of their Religion: and he ill reputed of that forbeareth so to doe, untill the age of five and twenty. Every man is allowed four Wives, who are to be of his own Religion: and as many Concubine slaves as he is able to keep of what Religion soever. For God (saith the Alcoran) that is good and gracious, exacteth not of us what is harsh and burdensome, but permits us the nightly company of women: well knowing that abstinency in that kind is both grievous, and impossible. Yet are they to meddle with none but their own peculiars: the offending women they drowne, and the man they gansh. They buy their wives of their parents, and record the contract before the Cadi; which they after solemnize in this manner: Many women are invited by the mother of the Bride to accompany her the night before the marriage day; whereof they spend a great part in feasting: then lead they her into a bath, where they anoint and bathe her. So breaking company they depart unto their severall rests, and in the morning return to her chamber: where they trick her in her richest ornaments, tying on her silken buskins with knots not easily un-knit. The Bridegroom having feasted a number in like manner, in the morning they also repaire to his house in their best apparell, and gallantly mounted, from whence they set forward by two and by two, to fetch home the Bride, accompanyed with musick, and conducted by the *Saqdich*, who is the neerest of his kindred. Unto whom the Bride is delivered with her face close covered: who set a-stride on horse-back, hath a Canopy carried over her; in such sort as no part of her is to be discerned. So the troupe returning in order as they came: after them are cartied in Serpets (a kind of baskets) their presents, and apparell: then followeth she; and lastly her slaves, if any have been given her. The Bridegroom standeth at his dore to receive her, who is honoured by his guests (yet goe they not in) with sundry presents before their departure. If she be of quality she is led to the Bride-chamber by an Eunuch, where women stand prepared to un-dresse her. But the Bride-groome himself must un-tie her buskins (as among the *Romans* they did their girdles) to which hee is fain to apply his teeth. Now he is to entertaine his Wives with an equall respect: alike is their dyet, alike is their apparell, alike is his benevolence (for such sweet stuffe is contained in the precepts of their Doctors) un-lesse they consent to give or change turnes; or else they may complaine to the *Cadi*, and procure a divorcement. But the husband may put away his wife at his pleasure: who may marry unto another within four moneths after, provided shee prove not with child, and then not untill so long after her delivery. But if he will have her again, he must buy her: and if after the third divorce, another is first to lie with her, as a punishment inflicted for his levity. They give him the reverence of a master; they are at no time to deny him their embracements whom he toucheth not again, untill they have been at the *Bannias*. They receive chastisement from him; and that they hold to be an argument of his affection. They feed apart, and intermeddle not with houshold affairs. All that is required at their hands, is to content her husbands, to nurse their own children, and to live peaceably together: which they doe (and which is strange) with no great jealousie, or envy. No male accompanies them above twelve years old, except they be Eunuches; and so strictly are they guarded, as seldome seen to look out at their dores. They be women of elegant beauties,

for

for the moſt part ruddy, clear, and ſmooth, as the poliſhed Ivory; being never ruffled by the weather, and daily frequenting the *Bannias*: but withall by the ſelf-ſame means they ſuddenly wither. Great eyes they have in principall repute, affected both by the *Turks* and the *Grecians*, as it ſhould ſeem from the beginning. For *Mahomet* doth promiſe women with ſuch, (nay as big as egs) in his imaginary Paradiſe: which *Homer* attributes, as an eſpeciall excellency, unto *Juno*:

——To whom replies
Adoret Juno with the Cows fair eyes.

Huic reſpondit poſtea bovinos oculos habens
Veneranda Juno.
Hom. Il. 1.

And again,

The great-ey'd Juno ſmil'd.

——Riſit autem magnis oculis veneranda Juno.
Il. 1.

And of thoſe the blacker they be, the more amiable: in-ſomuch that they put between the eye-lids and the eye a certain black powder with a fine long pencill, made of a minerall brought from the Kingdome of *Fez*, and called *Alcohole*; which by the not diſgracefull ſtaining of the lids, doth better ſet forth the whitneſſe of the eye, and though it trouble for a time, yet it conforteth the ſight, and repelleth all humors. Into the ſame hue (but likely they naturally are ſo) do they die their eye-breis, and eye-browes: (the latter by Art made high, half-circular, and to meet, if naturally they doe not) ſo doe they the hair of their head:

And leda more fair ſhowing,
In black hair looſly flowing.

Leda fuit nigrâ conſpiciendâ comâ.
Ovid. Am. l. 2. Eleg. 4.



as a foyle that maketh the white ſeem whiter, and more becomming their other perfections. They part it before in the midſt, and plate it behind, yet ſometimes wearing it diſheveled. They paint their nailes with a yellowiſh red. They weare on the top of their heads a cap not un-like the top of a ſugar-loaf, yet a little flat, of paſteboord, and covered with cloth of ſilver or tiſſue. Their under-garments (which within dores are their upper-moſt) do little differ from thoſe that be worn by the men, which we have preſented to the eye to avoid repetition.

The better ſort about the upper part of their arms and ſmalls of their legs wear bracelets, and are elſ-where adorned with jewells. When they goe abroad they wear over all long gownes of violet cloth or ſcarlet, tyed cloſe before, the large ſleeves hanging over their hands; having buskins on their legs, and their heads and faces ſo mabled in fine linnen, that no more is to be ſeen of them then their eyes: nor that of ſome, who look as through the ſight of a Bever. For they are forbidden by the Alcoran to diſcloſe their beauties unto any but unto their fathers and husbands. They never ſtir forth, but (and then alwayes in troops) to pray at the graves, and to the publike *Bannias*, which for excellency of buildings are next to their Moſques. But having in part already deſcribed ſome of their formes, I will a little treat of their uſes which have been in times paſt, and are at this preſent in ſuch requeſt with theſe nations (as once with the *Romans*, as may appear by their regardable ruines) that few but frequent them twice in the week; as well for their health, as for delight and cleanlineſſe. For the ſtomacks crudity proceeding from their uſuall eating of fruits and drinking of water, is thereby concocted; which alſo after exerciſe and travell reſtoreth to the wearyed body a wonderfull alacrity.

Pœna tamen præſens, cum tu deponis amictus
Turgidus, & crudum pavonem in balnea portas.
Hinc ſubitæ mortes, atque inteſtata ſenectus.
Juv. Sat. 1.

Yet puniſht ſtrait, if you diſrob'd, and full
To the Bath doe un-digeſted viands bring,
Hence ſudden deaths, and age inteſtate ſpring.

The men take them up in the morning: and in the after-noon the women. But both amongſt the *Romans* did ordinarily frequent them together: a cuſtome, as they ſay, continued in Switzer-land at this day, and that among the moſt modeſt. The men are attended upon by men, and the women by women. In the outer-moſt roome they put off their clothes: then having aprons of ſtained linnen tyed about their waſtes, they enter the bathes to what degree of heat they pleaſe: for ſeverall roomes, and ſeveral parts of them are of ſeverall temperatures, as is the water let in by cocks to waſh the ſweat and filth of the body. The ſervitors waſh them, rub them, ſtretch out their joints, and cleanſe their skinnes with a piece of rough grogoram: which done, they ſhave the heads and bodies of men, or take away the haire with a compoſition of Ruſma (a minerall of *Cyprus*) and un-ſleaktlime: who returning to the place where they left their cloaths, are dryed with freſh linnen; and for all this they pay not above three or four Aſpers: ſo little, in that endued with revenues by their Founders. But the women doe anoint their bodies with an ointment made of the earth of *Chios*; with maketh the skin ſoft, white, and ſhining, extending that on the face, and freeing it from wrinkles. Much un-naturall and filthy luſt is ſaid to be committed daily in the remote cloſets of theſe dark-ſome *Bannias*: yea women with women; a thing un-credible, if former times had not given thereunto both detection, and puniſhment. They have generally the ſweeteſt children that ever I ſaw; partly proceeding from their frequent bathings, and affected cleanlineſſe. As we bear ours, in our arm, ſo they do theirs a-ſtride on their ſhoulders.

Now next to their wives, we may ſpeak of their ſlaves: for little difference is there made between them: who are Chriſtians taken in the wars, or purchaſed with their money. Of theſe there are weekly markets in the City, where they are to be ſold as horſes in Faires: the men being rated according to their faculties, or perſonall abilities; as the women for their youths and beauties: who are ſet out in beſt becomming attires; and with their aſpects of pity and affection endevour to allure the Chriſtians to buy them, as expecting from them a more eaſy ſervitude, and continuance of religion: when being thrall to the *Turk*, they are often inforced to renounce it for their better entertainment. Of them there be many of excellent outward perfection: and when the buyer hath agreed of the price (but yet conditionally) they are carryed a-ſide into a roome. And as thoſe,

Who horſes cheapen, ſearch them, and make proof,
Leaſt a good ſhape, pro'pt by a tender hoof,
Cheat him that ſhould un-circumſpectly buy
For that ſhort-headed, broad--ſpred, creſted high:

——Ubi equos mercantur apertos
Inſpiciunt, ne ſi facies, ut ſæpe, decora
Molli fulta pede eſt, emptorem inducat hiantem
Quod pulchræ clunes, breve quod caput, ardua cervix. Hor. ſerm. 1 Sat. 2.

So,

T' aſſure you of deceitfull wares, they ſhew
All that they ſell: nor boaſt they of the beſt,
Nor hide the bad, but both give to the teſt:

—— quòd mercem ſine furis geſtat apertè
Quod venale habet oſtendit, nec ſi quid honeſti eſt,
Jactat, habetque palam, quærit quo turpia celet.
Idem.

even to the ſearch of her mouth, and aſſurance (if ſo ſhe be ſaid to be) of her Virginity. Their maſters may lie with them, chaſtiſe them, exchange, and ſell them at their pleaſure. But a Chriſtian will not lightly ſell her whom he hath lyen with, but give her her liberty. If any of their ſlaves will become *Mahometans*, they are diſcharged of their bondage, but if a ſlave be a *Turke* he onely is the better intreated. The *Turks* doe uſe their bond-men with little leſſe reſpect then their wives, and make no difference between the children begotten of the one or the other: who live together without jealouſie, it being allowed by their irreligious religion: notwithſtanding their wives doe onely receive, as proper unto them their Sabbaths benevolence. The old and the moſt deformed are put to the moſt drudgery. The men-ſlaves may compell their maſters before the *Cadie*, to limit the time of their bondage, or ſet a price of their redemption, or elſe to ſell them unto another; but whether of the two, they lightly referre to the ſlaves election. If they be onely fit for labour, they will accept of the time; but if skilfull in any craft, of the price: which expired, or payed, they may return into their countries. But gally-ſlaves are ſeldome releaſed, in regard of their ſmall nnmber, and much employment which they have for them: nor thoſe that are ſlaves unto great ones, to whom the *Cadies* authority extends not. Many of the children that the *Turks* doe buy (for their markets do afford of all ages) they caſtrate, making all ſmooth as the back of the hand, (whereof divers doe dye in the cutting) who ſupply the uſes of nature with a ſilver quill, which they wear in their Turbants. In times paſt, they did but onely geld them: but being admitted to the free converſe of their women, it was obſerved by ſome, that they more then befittingly delighted in their ſocieties: For according to the Satyre,

With feeble Eunuches ſome delighted are:
Kiſſes ſtill ſoft, chins that of beards deſpaire:
Who need force no abortments.

Sunt quos Eunuchi imbelles & mollia ſemper
Oſcula delectant, & deſperatio barbæ,
Et quod abortivo non eſt opus.
Juv. Sat. 6.

But others ſay, that *Selymus* the ſecond, having ſeen a gelding cover a mare brought in among them that inhumane cuſtome. The firſt that ever made Eunuch, was *Semiramis*. They are here in great repute with their maſters, truſted with their ſtates, the government of their women and houſes in their abſence: having for the moſt part been approved faithfull, wiſe, and courageous; inſomuch as not a few of them have come to ſitt at the ſtern of State, (the ſecond Viſier of the Port being now an Eunuch:) and others to the government of armies.

But now ſpeak we of their Funeralls. After their death, the men by the men, and the women by the women are laid out in the midſt of the roome. When divers of their Prieſts doe aſſemble, and having performed certain idle ceremonies, (as in wrapping their beads about it, and in the often turning it, invoking God to have mercy on the departed,) they waſh it, ſhave it, and ſhrowd it in linnen, which they have untied both at head and feet. Then lay they the corſe on a beir, placing a Turbant at the upper end, and carry it to the grave, with the head forward: ſome of the *Dervi-ſes* going before with tapers, the Prieſt ſinging after, and laſtly his friends and acquaintance. But perſons of principall quality have their horſes led before them, with enſignes trailed on the earth, and other rites of that nature, divers of the Santons going before, naming of God, and ſhaking of their heads, and turning about untill they fall down giddy. The ſides and bottome of the grave are boarded, and a board laid over the corſe to keep the earth from it, leaving a ſufficient compaſſe to kneel in. For they are of opinion, that two terrible Angells called *Munkir* and *Gudequir*, doe preſently repair unto the grave, and put the ſoule again into the body, as if (ſaith the Alcoran)

Alcoran) a man ſhould put on a ſhirt, and raiſing him on his knees, with his head un-covered the winding-ſheet being left un-knit for that purpoſe) demand of him in particular how he hath behaved himſelf in this life: which if not well, the one ſtrikes him on the head with a hammer nine fathoms into the earth, the other tearing him with an iron hook; and ſo continue to torment him until the day of Judgement. A Purgatory ſo feared, that in their Mattins they petition God to deliver them from the examinations of the Black Angels, the tortures of the grave, and their evill journey. But if he have ſatisfied them in his reply, they vaniſh away, and two white Angels come in their places, the one laying his arm under his head, the other ſitting at his feet, and ſo protect him untill Doomeſ-day. The Emperors, and ſome of the great *Baſſas* (whereof we have ſpoken ſufficiently before) have their particular *Mauſoleums*. Thoſe of a ſecond condition are buried in their gardens, in ſepulchres without covers, filled within above the cover with earth, and ſet with varieties of flowers: according to the cuſtome of the *Pythagoreans*, and univerſal wiſhes of the *Ethnicks*.

Dii majorum umbris tenuem & ſine pondere terram
Spirantesque crocos, & in urna perpetuum tui.
Perſius.

Lie earth light on their bones, may their graves beare
Freſh fragrant flowers: yet ſpring-tide ſtill live there.

they being (as they thought) ſenſible of burthens, and delighted with ſavours, or with the honour therein done them. But the common ſort are buried by the high way-ſides, and fields of moſt frequency, adjoyning to the City, having a ſtone of white marble more then a foot broad four feet high, ingraven with Turkiſh characters, erected at the head, and another at the feet, the grave between lying low like a trough. To theſe the women flock every Thurſday in multitudes, weeping over their children, husbands, kinsfolks, and dead progenitors; often kiſſing the ſtones, and praying for their delivery from the afore-ſaid black tortures: many times leaving bread and meat on their graves (a cuſtome alſo of the Pagans) for dogs and birds to devoure, as well as to relieve the poor: being held an available almes for the deceaſed. The better ſort doe mourn in white (as for black, I never ſaw it worn by a *Turke*) and but for a little ſeaſon. And the women are not to marry by their law, untill four moneths and ten dayes after the deaths of their husbands.

To ſpeak a word or two of their Sciences and Trades: ſome of them have ſome little knowledge in Philoſophy. Neceſſity hath taught them Phyſicke: rather had from experience then the grounds of Art. In Aſtronomy they have ſome in-ſight: and many there are that undertake to tell fortunes. Theſe frequently ſit in the ſtreets of the City, reſorted unto by ſuch as are to take a journey, or goe about any buſineſſe of importance. They have a good gift in Poetry, wherein they chant their amors in the *Perſian* tongue to vile muſicke; yet are they forbidden ſo to doe by their law: Gitterns, Harpes, and Recorders being their principall inſtruments. But their loud inſtruments doe rather affright then delight the hearing. On a time the *Grand Signior* was perſwaded to hear ſome choice *Italian* muſick: but the fooliſh Muſicians (whoſe wit lay onely in the ends of their fingers) ſpent ſo much time in un-ſeaſonable tuning, that he commanded them to avoid, belike eſteeming the reſt to be anſwerable. They ſtudy not Rhetorick, as ſufficiently therein inſtructed by nature; nor Logick, ſince it ſerves as well to delude as informe; and that wiſedome (according to the opinion of the Epicures) may be comprehended in plaine and direct expreſſions. Some there be amongſt them that write hiſtories, but few read them; thinking that none can write of times paſt truly; ſince none dare write the truth of the preſent. Printing they reject; perhaps for fear leſt the univerſality of learning ſhould ſubvert their falſe grounded Religion and Policy; which is better preſerved by an ignorant obedience: moreover, a number that live by writing, would be un-done, who are, for the moſt part, of the Prieſt-hood. The *Turkiſh* tongue is lofty in ſound, but poor of it ſelfe in ſubſtance: for being originally the *Tartarian*, who were needy ignorant Paſtors, they were conſtrained to borrow their termes of State and Office from the *Perſians*, (upon whoſe ruines they erected their greatneſſe,) of Religion (being formerly *Pagans*) from the *Arabians*; as they did of Maritime names (together with their skill) from the *Greeks* and *Italians*. In *Natolia* it is moſt generally ſpoken. They uſe (at the *Perſians*) the *Arabick* character. In writting they leave out the vowels, un-leſſe it be in the end of a word; ſo that much is contrived in a little room. They curiouſly ſleek their paper, which is, thick; much of it being coloured and dappeled like Chamblets; done by a trick they have

have in dipping it in the water. They have Painters amongst them, exquisite in their kind, (for they are not to draw by their law, nor to have the figure of any thing living) yet now many privately begin to infringe that precept; and the *Grand Signior* himselfe hath a fan, whereon the battels of *Hungary* are painted. Colours also they have, no lesse faire then durable. Every one hath some trade or other: not so much as the *Grand Signior* excepted. Their trades are lightly such as serve for their own uses; neither much supplying forrain Marts, nor frequenting them. A lazie people that work but by fits: and more esteem of their ease, then their profit: yet are they excessive covetous. And although they have not the wit to deceive (for they be grosse-headed) yet have they the will, breaking all compacts with the Christians that they find discommodious: so that they seldome will deal with them. But with one another they buy and sell onely for ready money; wherein the most of their substance consisteth; the occasion that few suits do happen amongst them. I have spoken sufficiently, at least what I can, of this Nation in generall: now convert we to the Person and Court of this *Sultan*.

He is, in this year 1610. about the age of three and twenty, strongly lim'bd, and of a just stature, yet greatly inclined to be fat: in somuch as sometimes he is ready to choke as he feeds, and some doe purposely attend to free him from danger. His face is full and duly proportioned: onely his eyes are extraordinary great, by them esteemed (as is said before) an excellency in beauty. Fleam hath the predominancy in his complexion. He hath a little hair on his upper lip, but lesse on his chin, of a darksome colour. His aspect is as haughty as his Empire is large. He beginneth already to abstain from exercise: yet are there pillars with inscriptions in his *Seraglio*, between which he threw a great iron mace, that memorizeth both his strength, and activity. Being on a time rebuked by his father *Mahomet*, that he neglected so much his exercises and studies, he made this reply: that, now he was too old to begin to learn; intimating thereby, that his life was to determine with his fathers: whereat the *Sultan* wept bitterly. For he then had two Elder brothers, of whom the eldest was strangled in the presence of his father upon a false suspition of treason; and the other by a naturall death did open his way to the Empire. Perhaps the consideration thereof that made him keep his younger brother alive, contrary to their cruell custome: but strongly guarded, and kept within his *Seraglio*. For he is of no bloudy disposition, nor otherwise notoriously vicious, considering the austerity of that government, and immunities of their Religion. Yet he is an un-relenting punisher of offences, even in his own household: having caused eight of his Pages, at my being there, to be thrown into the sea for Sodomy (an ordinary crime, if esteemed a crime, in that Nation) in the night time; being let to know by the report of a Canon, that his will was fulfilled. Amongst whom it was given out, that the Vice-roys naturall Son of *Sicilia* was one (a youth lately taken prisoner, and presented unto him) yet but so said to be, to dis-hearten such as should practice his escape. His valour rests yet untryed, having made no warre but by disputation: nor is it thought that he greatly affects it: despairing of long life in regard of his corpulency. Whereupon he is now building a magnificent Mosque, for the health of his soule, all of white Marble; at the East-end, and South-side of the Hippodrom; where he first broke the earth, and wrought three houres in person. The like did the *Bassas*: bringing with them presents of money, and slaves to further the building. His occupation (for they are all tyed to have one) is the making of Ivory rings, which they wear on their thumbs when they shoote, whereupon he works daily. His Turbant is like in shape to a pompion, but thrice as great. His under an upper garments are lightly of white sattin, or cloth of silver tissued with and eye of green, and wrought in great branches. He hath not so few as foure thousand persons that feed and live within his *Seraglio*; besides *Cavagies*, of whom there are five hundred attired like *Janizaries* but onely that they want the socket in the front of the bonnets, who wait by fifties at every gate. The chief Officers of the Court are the Master (as we may term him) of the Requests, the Treasurer and Steward of his household, his Cup-bearer, the Aga of the women, the Controller of the *Jemoglans*: who also steereth his barge, and is the principall Gardiner. Divers of these *Jemoglans* marching before the *Grand Signior* at solemne shewes, in a vain ostentation of what they will undergoe for their Lord, gathering up the skin of their Temples, doe thrust quills thorow, and stick therein feathers for a greater bravery: so wear they them to their no smal trouble, vntill the place putrefie; and some, when the old breaks out, make new holes

close

close to the broken. Yea the standard-bearers of this crue, thrust the staves sometimes of their standards thorow the skin and fat of their bellies, resting the lower end on a stirrop of leather, and so bear them thorow the City. Fifty Mutes he hath borne deafe and dumbe, whereof some few be his daily companions; the rest are his Pages. It is a wonderfull thing to see how readily they can apprehend, and relate by signes, even matters of great difficulty. Not to speak of the multitude of Eunuches, the footmen of his guard, cooks, Sherbet-men, who make the fore-said beverage) gardeners, and horse-keepers: we now will treat of his women: wherein we will include those as well without as within his *Seraglio*.

And first begin we with his Virgins, of whom there are seldome so few as five hundred, kept in a *Seraglio* by themselves, and attended on onely by women, and Eunuches. They all of them are his slaves; either taken in the warres, or from their Christians parents: and are indeed the choicest beauties of the Empire. They are not to be presented to the Emperour, untill certaine moneths be expired after their entrance; in which time they are purged and dyeted, according to the custome of the ancient *Persians*. When it is his pleasure to have one, they stand ranckt in a gallery, and she prepared for his bed, to whom he giveth his hand-kercher: who is delivered to the afore-said *Aga* of the women (a Negro Eunuch) and conducted by him into the *Sultans Seraglio*. She that beareth him the first son, is honoured with the title of *Sultana*. But for all his multitude of women, he hath yet begotten but two sons and three daughters, though he be that way un-satiably given, (perhaps the cause that he hath so few) and useth all sorts of foods that may enable performance. He cannot make a free woman his Concubine: nor have to doe with her whom he hath freed, un-lesse he doe marry her. This was well known to the wickedly witty *Roxolana*: who pretending devotion, and desirous for the health, for-sooth, of her soule to erect a Temple, with an Hospitall; imparting her mind to the *Mufti*, was told by him, that it would not be acceptable to God, if built by a bond-woman. Whereupon she put on a habit of a counterfeit sorrow; which possest the doting *Solyman* with such a compassion, that he forthwich gave her her freedome that she might pursue her intention. But having after a while sent for her by an Eunuch, she cunningly excused her not comming, as touched in conscience with the un-lawfullnesse of the fact, now being free, and therefore not to consent unto his pleasure. So he, whose soule did abide in her, and not able to live without her, was constrained to marry her. The onely mark that she aimed at, and whereon she grounded her succeeding Tragedies. This also hath martyred his Concubine, the mother of his younger son, (shee being dead by whom he had the eldest) who with all the practices of a politick stepdame, endeavours to settle the succession on her owne: adding as it is thought, the power of Witchcraft to that of her beauty, she being passionately beloved of the *Sultan*. Yet is she called *Caseck Cadun*; which is, the Lady without haire: by Nature her selfe, both graced, and shamed. Now when the *Sultan* dyeth, all his women are carried into another *Seraglio*; where those remaine that were his predecessors, being there both strictly lookt unto, and liberally provided for. The *Grand Signior* not seldome bestowing some of them (as of his Virgins, and the women of his own *Seraglio*) upon his great *Bassas* and others; which is accounted a principall honour. But for his daughters, sisters, and aunts, they have the *Bassas* given them for their husbands, the *Sultan* Saying thus, *Here, Sister, I give thee this man to thy slave, together with this dagger, that if hee please thee not thou mayst kill him.* Their husbands come not unto them untill they be called: if but for speech onely, their shooes which they put off at the door, are there suffered to remaine: but if to lie with them, they are laid over the bed by an Eunuch: a signe for them to approach; who creep in unto them at the beds feet. *Mustapha*, and *Hadir*, two of the Visiers of the Port) have married this *Sultans* sister and neece; and *Mahomet Bassa* of *Cairo*, his daughter: a child of sixe years old, and he about fifty, having had presents sent him according to the *Turkish* solemnities, who giveth two hundred thousand *Sultanies* in dowry. Not much in habit doe the women of the *Seraglio* differ from other, but that the Favourite wears the ornament of her head more high, and of a particular fashion, of beaten gold, and inchased with gems; from the top whereof there hangeth a veile that reacheth to her ancles: the rest have their bonnets more depressed, yet rich, with their hair disheveled.

When the *Sultan* entertaineth Embassadours, hee sitteth in a roome of white marble, glistring with gold and stones, upon a low throne, spred with curious car-

carpets, and accommodated with cushions of admirable work-man-ship; the *Bassas* of the bench being by, who stand like to many statues without speech or motion. It is now a custome that none doe come into his presence without presents: first fastned upon his *Bassas*, as they say, by a *Persian* Embassadour; who thereupon sent word to the *Sophy* his master, that he had conquered *Turkie*. The stranger that approacheth him is led between two: a custome observed ever since the first *Amurath* was slain by the *Servian Cobelitz*, a common souldier, who in the overthrow of *Cossova*, rising from amongst the dead bodies, and reeling with his wounds, made towards the *Sultan*, then taking a view of the slain, as if he had something to say: by whom admitted to speech, he forth-with stab'd him with a dagger hid under his casslock for that purpose. They go back-ward from him and never pull off their hats: the shewing of the head being held by the *Turk* to be an opprobrious indecency. Now when he goeth abroad, which is lightly every other Friday (besides at other times, upon other occasions) unto the Mosque: and when in state; there is not in the world to be seen a greater spectacle of humane glory, and if (so I may speake) of sublimated man-hood. For although, as hath been said, the Temple of *Santa Sophia*, which he most usually frequenteth, is not above a stones cast from the out-most gate of the *Seraglio*, yet hath he not so few as a thousand horse (besides the archers of his guard and other foot-men) in that short procession: the way on each side inclosed as well within as without, with *Capagies*, and *Janizaries*, in their scarlet gownes, and particular head-ornaments. The *Chiauses* ride fore-most with their gilded maces; then the Captains of the *Janizaries* with their *Aga*; next the Chief-tains of the *Spachies*; after them the *Sanzaks*: those of the souldiery wearing in the fronts of their bonnets the feathers of the birds of Paradise, brought out of *Arabia*, and by some esteemed the Phœnix. Then follow the *Bassas* and *Beglerbegs*: after them the Prætorian foot-men, called the *Solacchi*, whereof there be in number three hundred. These are attired in calsouns and smocks of calico, wearing no more over them then half-sleeved coats of crimson damask, the skirts tuckt under their girdles: having plumes of feathers in the top of their copped bonnets: bearing quivers at their backs, with bowes ready bent in their left hands, and arrows in their right: gliding a long with a marvellous celerity. After them seven or nine goodly horses are led, having caparisons and trappings of inestimable value; followed by the idolized *Sultan* gallantly mounted. About whom there run forty *Peichi*, (so called, in that they are naturall *Persians*) in high-crowned brimlesse caps of beaten gold, with coats of cloth of gold girt to them with a girdle called *Chochiah*: the Pages following in the rear, and other Officers of the houshold. But what most deserveth admiration amongst so great a concourse of people, is their generall silence: insomuch as had you but onely ears, you might suppose (except when they salute him with a short and soft murmure) that men were then folded in sleep, and the world in mid-night. He that brings him good newes (as unto others of inferiour condition) receiveth his reward, which they call *Mustolooke*. But this *Sultan* to avoid abuses in that kind, doth forth-with commit them to prison, untill their reports be found true or false; and then rewards or punisheth accordingly. Although he spends most of his time with his women; yet sometimes he recreates himselfe in hawking: who for that purpose hath (I dare not name) how many thousand Faulkners in pension, dispersed thoroughout his dominions: and many of them ever attendant. Their long-winged hawks they whistle not off as we do: but putting a bridle about their necks, they make them couch to their fists, and so galloping to the brook, fling them off at the fowle, being reared suddenly by the noyse of a drum that hangs at their pummels, by use made cunning in that kind of preying. They carry them on the right hand. A hardy hawk is highly esteemed; and they have a kind of them called *Spahans*, much lesse then a Falcon: yet so strangely couragious, that nothing flyeth in the air that they will not bind with. They also hawk at the field, for I have seen them carry spaniels with them: yet those in beauty not like unto ours, but of a bastard generation. They feed their hawks with hard egges when flesh is wanting and seldome bestow of them the mewing. The old world, as is thought, was ignorant of this sport: being rarely, it mentioned, by any ancient Author; so that said by some to have been invented by *Fredericke Barbarossa*, during the time that he beleaguered *Rome* with his Army. But this distich of *Martiall* doth confute that opinion:

Prædo fuit volucrum, famulus nunc aucupis, idem
Decipit, & captas non sibi mœret aves.

The thief of fowle, the fowlers thief now, makes
Her mone, that she fowle for another takes.

Although he affects not hunting, yet he entertains a number of hunts-men. Their dogs they let go out of ships in pursuit of the Wolfe, the Stag, the Bore, the Leopard, &c. Those that serve for that purpose are stickle haired, and not un-like the Irish gray-hounds.

Now the yearly revenue which he hath to defray his excessive disbursements, such a world of people depending upon him, amounts not to above fifteen millions of *Sultanies*, (besides the entertainment for his *Timariots*) which is no great matter, considering the amplitude of his dominions, being possest of two Empires, above twenty Kingdomes, besides divers rich and populous Cities; together with the Red, most of the Mid-land, the *Ægean*, *Euxine*, and *Prpponticke* seas. But it may be imputed to the barbarous wasts of the *Turkish* conquests: who depopulate whole countries, and never re-edifie what they ruine. So that a great part of his Empire is but thinly inhabited, (I except the Cities) and that for the most part by Christians: whose poverty is their onely safety and protectresse. But his casuall in-comes doe give a main accession to his treasury: as taxes, customes, spoiles, and extortions. For as in the sea the greater fishes do feed on the lesse, so do the Great ones here on their inferiours, and he on them all: being, as afore-said, the Commander of their lives, and generall heir of their substances. He hath divers Mines of gold and silver within his dominion: that of *Silderocapsa* in *Macedon* having been as beneficiall unto him as the largest City of his Empire, called anciently *Chrysites*: and not un-known to *Philip* the father of *Alexander*; who had the gold from thence wherewith he coyned his *Philips*, as also from those of *Cranider*, from whence he yearly extracted a thousand talents. He hath onely two sorts of coyne: the *Sultanie* and *Asper*. The *Sultanie* is equall in value to the *Venice Zecceene*, and six-score *Aspers* amount to a *Sultanie*, called rather *Aspro*, of the whitenesse thereof, in that consisting of silver.

Constantinople is said to contain seven hundred thousand persons: halfe of them *Turks*, and the other halfe *Jewes* and *Christians*, and those for the generall, *Grecians*. But *Pera* hath three *Christians* for one *Mahometan*: for no *Jew* dwells in *Pera*, though they have their shops there. We omit to speak of the *Jews*, untill we come into *Jewry*; and now will bend our discourse to the *Grecians*: a Nation no lesse scattered then they, but infinitely more populous. For not onely three parts of the Inhabitants of all *Greece* and *Romania* are *Grecians*, but almost all that dwell in the Islands of the Mid-land Sea, *Propontis* and *Ægæum*. Infinite numbers there are of them both in the Lesse, and the Greater *Asia*, and in *Africa* not a few. For (besides divers *Colonies* by them formerly planted) when *Antipater*, *Perdicas*, *Seleucus*, *Lysimachus*, *Antigonus*, *Ptolomey*, and the rest of the successors of *Alexander* had shared his Empire among them, they endeavoured as much as they could to plant his new-got kingdomes with their countreymen: whose posterity in part remaineth to this day, (though vassaled to the often changes of forain Governours:) supplied by the extention of the latter *Greek* Empire; who yet retein whersoever they live, their Name, their Religion, and particular language. A Nation once so excellent, that their precepts and examples doe still remain as approved Canons to direct the mind that endevoureth vertue. Admirable in arts, and glorious in arms; famous for government, affectors of freedome, every way noble: and to whom the rest of the world were reputed *Barbarians*. But now their knowledge is converted, as I may say, into affected ignorance, (for they have no schools of learning amongst them) their liberty into contented slavery, having lost their minds with their Empire. For so base they are, as thought it is, that they had rather remaine as they be, then endure a temporary trouble by prevailing succors, and would with the *Israelites* repine at their deliverers. Long after the losse of their other vertues they retained their industry:

Ingenium velox, audacia perdita, sermo
Promptus, & Isæo torrentior: ede quid illum
Esse putes, quemvis hominum secum attulit ad nos:
Grammaticus, Rhetor, Geometres, Pictor, Aliptes,
Augur, Schœnobates, Medicus, Magus; omnia novit
Græculus esuriens; in cœlum jusseris, ibit.
Juv. Sat. 7.

Quick-witted, wondrous bold, well spoken, then
Isæus fluenter; tell, who all men
Brought with himselfe: Sooth-sayer, a Physician,
Magician, Rethorician, Geometrician,
Grammarian, Painter, Rope-walker. All knowes
The needy Greek: bid goe to heaven, he goes.

But

Bnt now they delight in eaſe, in ſhades, in dancing and drinking: and no further for the moſt part endevour their profit, then their bellies compell them. They are generally taxed by the ſtranger Chriſtians of perfidiouſneſſe: inſomuch as it is grown into a Proverb, *Chi fida in Grego, ſara intrigo*, in them more anciently noted.

By others heads the Grecians were
Leſſe prone themſelves the ı to forſwear.

——— Nondum Græcis jurare paratis
Per caput alterius.
Juv. Sat. 6.

An oath in uſe at this day: as it is with the *Turke* when he moſt deſireth to be believed. Nor will they themſelves truſt any; whereof comes that other proverb,

To trade with Grecian truſt.

Mercari Græcâ fide.

which is, not to part with their wares without money. There be divers rich men of them in *Pera*: but thoſe I think were deſcended of the *Genoëſi*; who were, as hath been ſaid, the owners of that City. Many of them exerciſe merchandize in veſſels called Carmaſals; and have of late gotten the uſe of the Compaſſe, yet dare they not adventure into the Ocean. They are of divers trades in Cities, and in the country doe till the earth (for the *European Turks* do little meddle with husbandry) and dreſſe their vines, by them onely planted. They have a ceremony of baptizing of their wines; which is the reaſon that the *Jews* will not drink thereof; performed in the memory, and on that day wherein Chriſt converted water into wine: the Prieſt in the midſt of his oraiſons pouring thereinto a ſmall quantity of water. Their ancient habits may be conceived by that deſcription of *Homer*,

He putteth on a coat, fine, faire and new,
When over that an am le cloak he threw,
And ties to his feet gay ſhooes.

——mollem autem induit tunicam,
Pulchram, novam: circa autem magnum jecit pallium,
Pedibus autem ſub teneris ligavit pulchrâ calceamenta.
II. lib.

Wearing their hair long, being frequently called by him

The long-hair'd Greeks.

Achivi comati.

But now both in cut and attire they doe in moſt things agree with the people whom they live under, like the *Venetians* in the *Venetian* territories, and like *Turks* in *Turkie*: as alſo in their manners. The half-ſleeved gown of violet cloth, with bonnets of the ſame, or divers coloured ſlaſhes, is here moſt appropriate unto them: but the *Greek Genoëſes* in *Pera* wear their gowns black, and of richer ſtuffes, with velvet caps, not unlike unto thoſe that were in faſhion amongſt us. The antique *Grecians* uſed to lie along at their meals, from whom the *Romanes* received that cuſtome, as they from the effeminate *Aſians*, upon beds that circled three parts of the table, which was round and low, (the waters ſtanding in the vacant part, and behind them) leaning on their elbows raiſed with pillows, in their feaſtings crowned with chaplets of flowers, and garlands of lawrell: but the women did ſit when admitted, which was rarely, amongſt them; for them to lie along, eſteemed too provokingly laſcivious. The number of the convivals at private entertainments exceeded not nine, nor were under three; proportionating themſelves unto the *Graces* and *Muſes*. And as it ſhould ſeem, they drank in that manner,

——To three or nine
Fill boules befitting full of wine.
Let raviſht Poets drink thrice three,
Of whom the un-even Muſes be
Belov'd. The Grace miſ-doubting jarres,
Link to her naked ſiſters, barres
Draughts that exceed their number.

——tribus aut novem
Miſcentur cyathis pocula commodis.
Qui Muſas amat impares,
Ternos tres cyathos attonitus petit
Vates, tres prohibet ſupra
Rixarum metuens tangere Gratia,
Nudis juncta ſororibus.
Horat. l. 3. Od. 19.

To which adde that *Greek* Proverbe,

Drink three, or three thrice told,
A myſtick law of old.

Ter bibe, vel toties ternos: ſic myſtica lex

Together with their ſong,

Aut quinque bibe, aut tres, at non quatuor. — *Three drink, if more;*
Five, but not four.

Of their firſt cups they ſhed a little on the table, as an offering to ſome of the gods; whom they deſired to be propitious, as they did of the reſt in the honour of their friends particular named: drinking ſmall draughts at the beginning, untill they arrived at the height of intemperancy; and ſometimes as many together, as there were letters contained in the names of their miſtreſſes:

Nævia ſex cyathis, ſeptem Juſtina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.
Mart. Epig. l. 1. ep. 27.

Six healths to Nævia drink, ſeven to Juſtina,
To Lycas five, to Lyde four, and three to Ida.

Inſomuch that thoſe were proverbially ſaid to Greek it, that quaft in that faſhion. At theſe, but more temperate drinkings, wherein they conſumed moſt of the night, the chiefeſt ſort conſulted of matters of State; as appeareth by *Neſtors* advice to *Agamemnon*:

Præbe convivium ſenibus, decet te, nec indicens eſt:
Plena tibi vino tentoria, quod naves Achivorum
Quotidianæ ex Thracia per latum pontum advehunt.
Omnis tibi eſt commoditas excipiendi multiſque imperas.
Multis autem congregatis, illi obedies qui optimum
Conſilium conſulue rit.
Il. l.

Feaſt thou the Ancient, it befits thy place:
With wine by Greek ſhips daily brought from Thrace,
They tents abound. Proviſion at hand
Of all ſorts haſt thou, and men at command.
Many aſſembled ſo, amongſt the reſt,
His counſell follow that adviſeth beſt.

and the grave diſcourſed of Philoſophy: but of ſuch as was pleaſant as well as profitable, and delightfull unto the hearers: as may appear by *Plato's convivium*, and *Plutarch's Sympoſiacks*: the firſt named, dying at ſuch a banquet, in the four-ſcore and one year of his age, and on the ſeventh of November, which was alſo his birth day. And although the *Greeks* doe now for thē moſt part imitate the *Turks* (I mean hare in *Turkie*) in ſitting at their meat, yet retain they ſtill that vice of immoderate drinking. They pledge one another in order; and he that calls for wine out of his turn, is reputed un-civill. Their glaſſes are little, but at every draught emptyed; and when they have once drunk hard, they obſerve no rule, but provoke one another to exceſſe. Never ſilent, and ever and anon kiſſing thoſe that ſit next them on the cheek and fore-head: and ſo likewiſe they doe in their ſalutations after a long abſence, and to thoſe to whom they would give an aſſurance of their good will. Uſed of long, as appeareth by the Scriptures, amongſt theſe Eaſtern nations. But to kiſſe their women is an un-ſufferable wrong; un-leſſe it be between the Reſurrection and Aſcenſion; uſing alſo this greeting, that, *Our Saviour is riſen.* The women for the moſt part are brown of complexion, but exceedingly well-favoured, and exceſſively amorous. Their garments differ little from theirs amongſt whom they live; yet have they in *Pera* this particular faſhion.* They cover not their faces (the virgins excepted) un-leſſe it be with painting, uſing all the ſupplement of a ſophiſticate beauty. And not without cauſe: for when they grow old, they grow moſt contemptible; being put to doe the drudgery of the houſe, and many times to waite on their children. They are coſtly in their attire: and will complaine to the Patriarch, if their husbands maintaine them not according to their ſubſtances. The *Greeks*, as the *Turks*, doe uſe little houſhold-ſtuffe, and lye upon mattreſſes.

* *See the next page.*

I need not to ſpeak of the excellency of their Primitive language: excellent in regard of the Philoſophy and liberall Sciences, together with the Divinity delivered therein; and excellent in it ſelf, for the lofty ſound, ſignificant expreſſions, and genuine ſuavity; for which it grew in ſo much requeſt amongſt the *Romane* Dames, that they generally uſed it in their Court-ſhips, made thereby (as they thought) more gracefull and amiable: whereof the Satyre thus exclameth,

Nam quid rancidius, quàm quòd ſe non putet ulla
Formoſam, niſi quæ de Thuſcâ Græcula facta eſt:
Hoc ſermone pavent: hoc iram, gaudia, curas,
Hoc cuncta effundunt animi ſecreta, Quid ultra?

None be with their own beauties well apaid,
If of a Thuſcan not a Grecian made.
O groſſe! In Greek they fear, fret, joy, deplore.
In Greek all their ſouls ſecrets vent; What more?

In Greek they couple. This to girles allow.
Greek yet use you, whom eighty six years bow.
Even unto death? In th' old tis impudence,
As oft as that light speech incites the sense;
My life, my soule.

Concumbunt Græcè. Dones tamen illa puellis
Tunc etiam, quam sextus & octogesimus annus.
Pulsat adhuc Græcè? Non est hic sermo pudicus
In vetula, quoties lascivium intervenit illud;
Ζωή μ' ψυχή. Juv. Sat. 6.



This figure belongeth to the former pa. lin. 45, but could not be there placed.

But now the *Grecians* themselves, (except some few) are ignorant therein; it being called the *Latine Greek*, and is a language peculiar to the learned. Yet the vulgar *Greek* doth not differ so far from the same, as the *Italian* from the *Latine*: corrupted not so much by the mixture of other tongues, as through a supine retchlesnesse. In some places they speak it more purely than in others. For the boyes of *Pera* will laugh, when they hear the more barbarous dialect of other Maritime *Grecians*. And there be yet of the *Laconians* that speak so good *Greek* (though not grammatically) that they understand the learned and understand not the vulgar. Their Liturgy is read in the ancient *Greek*, with not much more profit perhaps to the rude people, then the *Latine* Service of the Romish Church to the illiterate Papists.

They have four Patriarchs: One of *Constantinople*, another of *Alexandria*, the third of *Jerusalem*, and the fourth of *Antioch*. He of *Constantinople* hath under his jurisdiction all *Peloponnesus*, *Grecia*, *Thracia*, *Dacia*, *Mæsia*, *Macedonia*, *Epirus*, *Albania*, *Dalmatia*, *Illyria*, a great part of *Polonia*, *Russia*, the Islands of the *Adriatick* Sea, and of the *Archipelagus*, with *Candy*, *Rhodes*, *Coos*, almost all the lesser *Asia*, *Colchis*, not a few that inhabit about the Fennes of *Mæotis*, and Northern shore of *Euxinus*: as *Sicilia* and *Calabria* were, untill they turned to the See of *Rome*. Under the Patriarch of *Alexandria* are those of *Egypt* and *Arabia*. The *Greeks* of *Palestine*, and of the countreys thereabout, do obey the Patriarch of *Jerusalem*. And he of *Antioch*, who hath his seat in *Damascus*, (for *Antiochia* is now desolate) hath subject unto him the *Grecians* of the lesser *Armenia*, *Cilicia*, *Beritus*, *Tripoly*, *Aleppo*, and other places of the greater *Asia*. In all these parts they have the free exercise of their Religion: with publike Temples, and numbers of strong Monasteries. If a Patriarch die, another is elected by a Synod of Bishops. But the Patriarch of *Constantinople* hath the supremacy of the rest assigned him by the Councill of *Chalcedon*, as Metropolitan of the Imperial City: whose Dioces exceedeth the other so much, in that most of those Northern Nations were won to Christianity by the industry of his predecessors: and reduced to their government. So if we do consider it, the *Grecian* Religion both in extent and number exceedeth the *Roman*. And as the Papists attribute an extraordinary holines to *Rome*, so do the *Greeks* unto *Athos*, a mountaine of *Macedonia*; so named of *Athon* the sonne of *Neptune*,

deckt with ſtill-flouriſhing trees, and abounding with fountaines: called alſo, The Holy Mountain by the Chriſtians. A place from the beginning dedicated to Religion: lying directly Weſt from *Lemnos*; and ſo high, that though it be ſeven hundred furlongs diſtant; yet it is ſaid a little before the ſetting of the Sun to caſt a ſhadow on that Iſland. Whereupon the proverbe:

Athos celat latera Lemniæ bovis. *Aſpiring Athos hides*
The Lemnian heifers ſides.

This ſtretcheth out into the Sea, and joynes unto the Continent by an *Iſthmos* about a mile and halfe broad: which was cut thorow by *Xerxes* (as hath been intimated before) and made circum-navigable. But time hath left now no impreſſions of his barbarous labour. It is well-nigh three dayes journey in length, conſidering the difficulty of the way, and a halfe daye over. The top thereof reſembleth the form of a man, ſtretched on his backe from Weſt unto Eaſt; and formed (according to *Strabo*) to the ſimilitude of *Alexander*. This mountaine is onely inhabited by *Grecian* Monkes, whom they call *Coloieros*, un-intermixed with the Laity: of whom there are there reſiding not ſo few as ſix thouſand, that live in Monaſteries ſtrongly munited againſt the incurſions of robbers and pirats. Of theſe there be in number twenty four. The *Coloieros* wear gownes of black, of a homely ſtuffe, with hoods of the ſame; and the hair at full length. They never marry, abſtain from fleſh, and often (eſpecially during their Lents) from fiſh that hath bloud in it. They live hardly, feeding on Biſket, Onions, Olives, Herbs, and ſuch fiſh as they take in the adjoyning ſeas. For they all of them labour for their ſuſtenance: leaving their Monaſteries betimes in the morning; and imploying the day, ſome in tillage, ſome in the vineyards, ſome in making of boats, ſome in fiſhing; others at home ſpin, weave, ſow, and do all the offices that belong unto women: ſo that none of [illegible]are buſied about one thing or another, to the behoof of their particular Covents. And men they be that are onely meet for ſuch drudgeries. For amongſt ſo many, not paſt three of four can write or read, throughout a whole Monaſtery: inſomuch that at their Liturgies, that is read to them firſt, which they are to ſing after. In theſe Monaſteries many excellent manuſcripts have been preſerved: but thoſe that now are, be only of Divinity; all other learning (as amongſt the *Turks*) is this day deteſted by the Religious. The *Coloieros* of this place have a repute above all others; and for their ſtrictneſſe of life, and obſervancy of ceremonies, are in their ſeverall Monaſteries relieved from ſeverall Nations. The Patriarch of *Conſtantinople* is ſaid to pay yearly to the *Grand Signior*, for the Prieſts and *Coloieros* that are under his juriſdiction within the *Turkiſh* dominions, twelve thouſand *Sultanies*.

The Patriarchs of *Conſtantinople* were heretofore men of ſingular gravity and learning; but now nothing leſs: rather choſen for temporall reſpects, then either for their knowledge or devotion: admitted not ſeldome to the place at the age of forty, though prohibited, if under three-ſcore; by an ancient Canon. Although elected by their own Biſhops, yet are they often appointed, and ever to be allowed by the *Grand Signior*: frequently diſ-planted, and baniſhed unto *Rhodes* by the bribery of their ſucceſſors. Some few of their Prieſts are learned. For them it is law full to marry: but bigamy is forbidden them, and trigamy deteſted in the Laiety. There are no other Orders amongſt them beſides the afore-ſaid *Coloieros*, and certain Nunnes, whom they call *Coloieroi*. Yet of the laſt, but a few, who are for the moſt part poor old widows, that exerciſe themſelves in ſweeping of the Churches, attending on the ſick, and actions of like nature: Their Churches are many of them well ſet forth and painted with the repreſents of Saints: but they have no carved nor imboſſed Images. Lampes they have continually burning. Their ordinary Liturgy is *Saint Chryſoſtomes*, but on feſtivall dayes they doe read *Saint Baſils*, and then are attired in their pontificalls. Their behaviour therein expreſſeth, to my underſtanding, no great either decency or devotion. They adminiſter the Euchariſt in both kinds: if the bread be not leavened, they think it not available, and they drink of the cup very liberally. One article they hold againſt the Catholick Creed; which is, that the Holy Ghoſt proceedeth onely from the Father. Foure Lents they have in the year, and then a damnable ſinne it is to eat fleſh, or fiſh that hath bloud in it (except in the Lent before Eaſter, when all ſorts of fiſh may be eaten by the Laity:) but ſhel-fiſh they eat, and the cutle: whoſe bloud, if I may ſo term it, is like inke; a delicate food, and in great requeſt. They faſt on Wed-

neſdays,

nesdays, Fridayes, and an holy eves: but on Saturdays they feast, in regard that it was the old Sabbath. They compute the yeer as we do. They yeeld no supremacy to the *Roman* Papacy, but hold that Church for schismaticall. And although many times out of the necessity of their affairs, and to purchase relief, they have treated of a reconciliation: and sometimes it hath been by their Agents concluded: yet what they have done, hath been generally rejected upon their return, both by the *Greeks*, and those other Nations that professe their Religion. Of their marriages I have elswhere spoken, and now conclude we will with their funeralls: wherein they retain not a few of their ancient and heathen ceremonies. Of old the neareſt in love or kindred laid their mouthes unto theirs, to receive their last breath: and closed the eyes of the dying.

His body (hers) she imbrac'd: and dismaid,
Between his lips, her cleaving soule convaid
And with her dear hand clos'd his sightlesse eyes.

——socioſque amplectitur artus,
Hærentemque animam non triſtis, in ora mariti
Tranſtulit, & chara preſſit ſua lumina dextra.
Stati. Silv. l. 5.

Being dead, they washed their bodies with sweet oyls, crowned them with garlands of flowers, and clothed them (as they now do) in their richest apparell: for feare, saith the scoffer *Lucian*, that they should take cold by the way, or be seen naked by *Cerberus*; decking their houses with branches of cypresse; a tree destinated to the dead; in that once being cut, it never reflourisheth. So laying them upon their backs on beds, they conveyed them unto the funerall pile (as now unto the grave) on beeres. But their lamentations are the same that they were, and beyond all civility. The women betimes in the morning do meet at appointed places, and then cry out mainly; beating of their brests, tearing their hair, their faces and garments: And that the clamour may be the greater, they hire certain *Jewish* women:

Who Grecian woes waile with fain'd piety,
And at (not their own) funeralls do cry:

——ficta pietate dolores
Mygdonioſque colunt, & non ſua funera polrant.
Statius.

that have lowdest voyces, joyning therewith the praises of the dead, from the houre of his Nativity, unto the hour of his dissolution: and keeping time with the melancholick musick. The maner of their lamentings of old may appear by this ironical personating of father following the exequies of his son, introducted by *Lucian: O my sweet son! thou art lost, thou art dead: dead before thy day, and hast left me behind, of men the most miserable. Not experienced in the pleasures of a wife, the comfort of chileren, warfare, husbandry; not attained to maturity. Henceforth, O my son, thou shalt not eat, nor love, nor be drunk amongst thy equalls.* And although these Ethnick lamentations reproved in the Scripture, were prohibited by the *Athenian* Law-giver, the Civill law, and lastly by the *Venetians* within their *Greek* jurisdiction; yet still the *Grecians* do use them. Nor want they store of spectators: partly drawn hither to delight their eyes, and partly by jealousie. For then the choice and prime women of the City (if the deceased were of note) do assist their obsequies, with bosoms displaid, and their haire dishevelled: glad that they have the occasion to manifest their beauties, which at other times is secluded from admirers. The ancient *Greeks* wont to cut their locks, and cover the corse therewith before they committed it to the fire: as in the funeral of *Patroclus*.

His corps with curles they covered,
Shorn from each mourning Princes head.

Capillis autem totum mortuum tegebant quos injiciebant
Tondentes —— Hom. Il. 23.

When *Achilles*,
Apart the pile cuts his long yellow hair,
To Spergius vowed upon his home repair.
Quoth he, for that I never shall return
To my lov'd soyle, I give these to be born
By dear Patroclus *to the dead. This said,*
In his friends hand he his fair tresses laid.

Stans seorsum à pyra flavam abscidit comam,
Quam Sperchio fluvio nutriebat floreſcentem.
Dixit, quoniam non redibo amplius dilectam in patriam,
Patroclo heroi præbeo asportandam.
Sic fatus comam in manibus dilecti ſocii
Posuit ——
Idem.

And *Lycurgus* in that of his sons,
His locks cropt he, and therewith did bespread
There as he lay, the pale face of the dead.

Cæsariem ferro minuit, ſectisque jacentis
Obnubuit tenuia ora comis.
Statius Theb. l. 6.

They burnt with the body, if of principall regard, rich odours, apparell, herds of cattell, flocks of sheep, horses, hounds, and sometimes the Concubines and slaves whom they most respected, to supply their wants, to serve their delights, and attend upon them in the lower shades. And *Achilles*,

Duodecim etiam Trojanorum magnanimorum filios fortes
Ferro mactavit: mala autem mente meditabatur opera:
Inque ignis robur projecit ferreum, ut depascantur.
Hom. Il. l. 23.

Twelve Trojan youths of hope-full fortitude,
All high-born, slue; with savage thought endu'd:
And gave for food to the iron force of fire.

But to end with *Papinius* his description of that funerall fire, wherein the body of *Archemorus* was consumed, and appertaining solemnities:

—— Non unquam opulentior illo
Ante cinis; crepitant gemmæ, atque immane liquescit
Argentum & pictis exudat vestibus aurum.
Nec non Assyriis pinguescunt robora succis,
Pallentique croco stridentia mella,
Spumantesque mero pateræ verguntur, & atri
Sanguinis & rapti gratissima cymbia lactis.
Tunc septem numero turmas (centenus ubique
Surgit eques) versis ducunt insignibus ipsi
Grajugenæ Reges, lustrantque ex more sinistro
Orbe rogum, & stantes inclinant pulvere flammas,
Ter curvos egere sinus, illisaque telis
Tela sonant, quater horrendum pepulere fragorem
Arma, quater mollem famularum brachia planctum;
Semianimes alter pecudes, spirantia & ignis
Accipit armenta, &c.
Stat. Theb. l. 6.

Never were ashes with more wealth repleat:
Gems crackle, silver melts, gold drops with heat,
Embroidered robes consume. Okes fatned by
The juice of sweet Assyrian gums, flame hie.
Fier'd honey and pale saffron hisse: full bouls
Of wine pour'd on; and gobblets (gladding soules)
Of black bloud, and snacht milke. The Greek Kings then
With guidons trail'd on earth, led forth their men
In seven bands; and hundred in each band;
Who girt the pile, and move to the left hand;
Choking the flame with dust. Thrice it they round,
Their weapons clash: four times a horrid sound
Struck armours rais'd: as oft the servants beat
Their bared breasts with out-cries. Herds of Neat,
And beasts half slain, another wastfull fire
Devoures, &c.

The reason why the *Grecians* did burn their dead; was, because that part which was divine in them, should as it were in a fiery Chariot again re-ascend to the celestiall habitations; as unto earth the earthly returned. They used to quench the fire with red wine, and gathering the bones together to include them in urnes, as the urnes in sepulchers, (which had no title, unlesse they were slaine in fighting for their countrey) exhibiting games, and prizes for the Victors in honour of the deceased. Notwithstanding all were not burnt, but some buryed in their apparell, as now being Christians they are: who use extreme-unction, as inducted by Saint *James*; yet not onely deny the Romane opinion of Purgatory: but further-more, many amongst them erroneously maintain, that neither the souls of the blessed nor damned doe suffer either joy or torment, or shall till the generall Judgement. But enough of the *Grecians*.

The *German* Emperour, the Kings of *England*, and of *France* have here their Leiger Embassadours: as the *Venetians* their Baily, and divers tributary Princes their Agents. Some meerly employed about State-affaires; others together therewith, about the trafficke of their Nations. But the *English* onely negotiates for the Merchants; having two in the hundred upon every ship, besides a large pension: with the name of a great proportion of provision from the *Grand Signior*. The *English* Consul-ship of *Chios* is in his disposing, and accountable to him; and out of that of *Alexandria* he hath no small share, though served by a *French* man. There hath been some contention between him and the *French*, about the protection of the *Dutch* Merchants: but now they doe divide the profits. The *English* Consull of *Aleppo* is absolute of himselfe: yet hath from hence his redresses of injuries: whose chief employment is to protect the persons and goods of our Nation, to labour a revenge of wrongs, and a restitution of losses. And to give * This no more then his due, for his place no man can be more sufficient: expert in their language, and by a long experience in their natures and practices: being moreover of such a spirit, as not to be danted. And surely his chiefest fault hath been his mis-fortune; in the too violent, chargable, and successeless soliciting of the restitution of the Prince of *Moldavia*, (whom adversity hath rather made crafty then honest:) whose house doth harbour both him and his dependants: being open also to all of our Nation. A Sanctuary for poor Christian slaves that secretly flie hither; whom he causeth to be conveyed into their countries; and redeemeth not a few with his money. The Westerne

Western Christians are called *Franks*, that are admitted to trade here: either of the name which signifieth free, or for that the *French* men were the first that had amity and traffick with the Infidels. They live freely, and plentifully: and many of them will not lie alone where women are so easily come by. For besides the aforesaid markets, it is a use, not prohibited but onely by our Religion, to purchase for their Concubines the beautifull daughters of the *Grecians*, wherewith the adjoyning Islands are plentifully stored: sold by their parents at a rate; whereof they have halfe in hand, and the rest when they put them away: recording the contract in the *Cadies* book. These are to their lovers exceeding obsequious; well knowing that at the second hand they shall be prized but as a worn garment. But death it is for a Christian to meddle with a *Mahometan* woman. And many times the treacherous *Turks* will practise to bring them into suspicion, that they may with their purses redeem the calumny. Practised of late between the *Subassee* of *Galata* an *Italian* Frier; whom the Lord Embassador had received into his house upon the Consulls of *Chios* commendation, where I before had seen him. A man ignorant in learning, yet learned in the art of villany ad dissimulation. Expulsed, as they say, at *Constantinople* from amongst their fraternity; comming down into *Chios*, he had insinuated himselfe into the knowledge of the Consull: professing how God in his mercy had opened his eyes, to behold the vanity and deceit of their Religion; and that now he would endeavour both with tongue and pen, as much as in him lay, to reduce the seduced from their errors. Who easily perswaded to believe (a fault incident to the best natures) sent him up unto *Constantinople* unto the Embassadors, by whom (casting off the weeds of his Order) he was clothed anew, set at his table, and supplyed with money by a generall contribution; where he preached every Sunday, at the least wittily: And so contested with the *Franciscans* that came to reconcile him, that the Embassadour much contented therewith, sent intelligence of the same into *England*; with purpose to have sent him hither shortly after. But he whose onely religion (as himselfe after confessed) was eating, drinking and whoring; who thought he had exchanged for the greater liberty, finding the contrary, and that he was to goe into a country where his imposture would not onely be discovered, but severely chastised, cast about for himself, and conspired with the *Subassee*, to bring certain Gentlemen that lay in the Embassadors house into a garden, where divers women should have been placed of purpose; and so to have been taken amongst them. But failing in that project, he failed not in another. For in the house there was a *Spaniard*, of whom he informed the *Subassee* that he was a Soy, and secretly practised the escape of the *Vice-roys* naturall son of *Silicia:* agreeing for a certain reward to betray him. So having enticed him to walk amongst the Graves; upon a sign given, the *Turks* rusht in, and apprehended him, clogging him with chains, and intending to torture out of him a confession. Whereof the Embassadour hearing, and expostulating the matter; the *Subassee* told him that he was a Spie: and discovered the Intelligencer: wherein being satisfied, and perhaps not unbribed, he granted his release. But a heavy reckoning befell the Frier, that suspected no such matter; being thrown into prison, and after brought to a publike hearing before our whole nations: who sheved how much a man could say for himself in so bad a cause. In the end he was sent unto the *Venetians* Baylies, and that in the night (lest he should have cryed out that he would have turned Mussel-man, and have been taken from them) who made sure to have him, and sent him (as they say) to row in the gallies at *Candie*. The principall cõmodities that our Merchants fetch from hence, are *Turkie* Carpets, Chamolets, and Grogerams. They take in here also some quantity of raw Silk, and Carpets of *Persia*, brought over-land from thence by the *Armenian* Merchants But the *Sultanies*, and especially the Royalls of eight, wherewith this City is well stored, and which in no place lose of their value, is that they most seek for by the sale of the Ware they bring hither. For all though they lose by their broad Cloths, and Kersies, yet amends is made by the plentifull returns of the Silks that are sent from *Aleppo* to *Tripoly*, and other commodities of the *Levant* purchased with that money. The main of our commodities brought hither, is Cloth and Kersies, but Tinne is the most profitable: here exceedingly used, and exceedingly wasted; for they tinne the in-sides of their vessels, and monethly renew it. The Mosses teeth, all kind of Furres, and wrought Iron, do here sell to much profit, with other wares which I forbear to mention, since it is no part of my skill or profession.

FINIS LIBRI PRIMI.

THE SECOND BOOK.

IAnuary being now well ſpent, we departed from *Conſtantinople* in the Trinity of *London*: a ſhip of better defence then ſaile. By the way we made ſome ſtay before *Callivoly*, ſending a ſhore for the Conſull: (an old Frier, and a boon companion) who ſick of his laſt nights ſurfeits, ſent his Drogerman with a *Janizary* along with us, to cléer our ſhip below at the Caſtles. For theſe two Forts command this paſſage of the *Helleſpont*: permitting no Chriſtians ſhips to paſſe out, untill there they have remained for three days, (whereas the *Turkiſh* ſhips are diſcharged in one) that if ſo be any thing hath been done above un-juſtifiable, intelligence may be given: and are there alſo ſearched for concealed Slaves, and goods contrabanded; which found, import no leſſe than loſſe both of ſhip and liberty.



A. *Abydos.* B. *Seſtos.* C. *Tenedos.*
D. *Cape Janizary appearing a-far off like two Iſlands.*

Like theſe are thoſe on the Straights of *Boſphorus*, by which the *Turk*, at it were, chaineth up the *Propontick* Sea: ſo that none paſſe in or out, without his allowance, and diſcharge of duties. A little ſhort of theſe we came to an anchor.

Right againſt where we lay, and on *Europes* ſide, ſtands *Mayto*, called formerly *Macidos*, and *Maditos*: a large town, almoſt altogether inhabited by *Grecians*. On the top of a round hill there are the remains of an edifice, whoſe ruine would perſwade

ſwade that it flouriſhed in the old worlds child-hood. The Inhabitants call it the Virgin Tower: and that is all they can ſay thereof. A wedding here in the fore-noon, entertained our time in the after-noon. They dance in rings about the Muſician; a man, and then a woman, taking hands a-croſſe and uſing variety of not un-comely action: the countrey wenches cloathed in damask and ſattin, their haire and boſoms ſet forth with pearl and ſtones: rich, if not counterfeit. Of theſe the day following we met with divers carrying pitchers on their heads, and ſtuck with rags below the condition of poverty. The marriage day they conſume in dancing, and the night in feaſting: the Bride not breaking company untill the break of day: and (as they ſay) not known by her husband untill the third night following. The night out-watched made us make a night of the morning, untill rowz'd from our ground-beds by the report of the Canon. When from the ſhore between the Caſtles you might behold a galley paſſing, and that ſo leaſurely, as if empty, and purpoſely ſuffered to drive with the current, rather to exerciſe the artillery, then manned by men, endeavouring ſafety, and ſo beſet with deſtruction. At length the ſea entred at her many breaches; and by little and little devoured the ſpectacle. The men ſome ſlain, ſome drown'd, other by boates from each ſide cruelly ſaved, out-lived to envy their dead companions. Theſe were Chriſtian ſlaves that hewed ſtones in the quarries at *Marmora*: who to compaſſe their liberty, had ſlain their guardians, and ſtoln away with the galley. Hither they came too late; nor durſt they linger unto the evening: to proceed or returne was now grown equally deſperate. Approaching neer, a warning peece was given them to come to an anchor; when they, leaving their oares, lay downe, all ſaving he that ſteered; and committed themſelves to the wind, that then blew freſh and favourably: but like an hollow friend ſhrunk from their ſailes in their greateſt neceſſity. More happy ſucceſſe not long before had a galley, for the moſt part manned by Engliſh; who paſſed by, and that by day in deſpite of them. Cheaper wines then here are hardly elſ-where to be had, or in greater plenty; inſomuch as moſt Chriſtian ſhips returning from *Conſtantinople*, do at this place take in their proviſion. Diſpatched at length, not without ſome gifts and much ſufferance, we hoiſed ſails: and the night enſuing were toſſed to and fro, on the Weſt of *Mitylen*. The next day we laboured to get in between *Chios* and the Continent, but failed: When ſayling on the other ſide of the Iſland, the wind came about, whereof we took the benefit for *Alexandria*.

Hard by, and on the left hand, left we *Samos*, now *Samo*, in which it was ſaid that *Juno* was born, under a white willow, cloſe by the river *Imbraſius*: and for that ſhe was there brought up, whileſt yet a Virgin, it was called *Parthenia*. Allegorically ſhe is taken for the element of the aire: and fained for that cauſe to have been born in *Samos*; for that the air is here ſo pure, and ſo excellent. *Samos* doth alſo challenge one of the *Sibyls*, whoſe name was *Pytho*, and *Heriphile*: and flouriſhed in the dayes of *Numa Pompilius*, of Chriſt thus prophecying: *Of the river Parthenius.*

Thy god thou fooliſh Juda knewſt not: known
Not unto earthly minds: but crowned haſt
His browes with thornes, and given him gall to taſte.

Tu enim ſtulta Judæa Deum tuum non cognoviſti
Ludentem mortalium mentibus.
Sed ſpinis coronaſti, horridum que fel miſcuiſti.

But in nothing more famous then in the birth of *Pythagoras*:

From heaven though far remov'd he with his mind
Drew neer the gods: what natures power denies
To humane ſights, he ſaw with his ſouls eyes.

——iſque licet cœli regione remotus
Mente deos adiit: & quæ natura negabat
Viſibus humanis, oculis ea pectoris hauſit.
Ovid. Met. l. 15.

The firſt that brought Philoſophy into *Greece*, and from thence into *Italy*. This Iſland is not above a quarter of a mile diſtant from the Continent of *Aſia*. Fruit-full in all things but vines: which is the rather to be noted, in that the countries round about produce ſuch ſtore, and ſo excellent. At the South end ſtood the City of *Samia*, with a goodly harbour adjoyning: now (as the reſt) by reaſon of the Pirats that infeſt their Seas, almoſt altogether deſolate. Of the earth thereof were thoſe veſſels made of ſuch great eſteem: ſoveraign alſo for divers uſes both in Phyſick, and Surgery. The North-weſt of the Iſle is high land, environed with un-acceſſible cliffes: full of tall wood within, and moſt commodious for building of ſhips.

On the right hand, and neer, lyeth *Niceria*, heretofore *Icaria*, taking that name, as doth the adjacent Sea, as the Poets fain, from the fall of *Icarus*:

Oraque cærulcâ patrium clamantia nomen
Excipiuntur aquâ: quæ nomen traxit ab illo.
Ovid. Met. l. 8.

When crying, Help, O father! his exclame
The blue Seas ſtopt; which took from him their name.

And in this Iſland, he

Devovitque ſuas artes, corpuſque ſepulchro
Condidit, & tellus à nomine dicta ſepulti eſt.
Ibid.

Curſing his arts, interr'd the corps, that gave
The land a name, which had given it a grave;

called *Pergamum* before. Who were ſaid to flie in regard of their ſails, by *Dædalus* then firſt invented, to out-ſtrip the purſuit of *Minos*; when *Icarus* in another veſſell, by bearing too great a ſaile, ſuffered ſhip-wrack hereabout. It is now rarely inhabited, yet abounding with good paſturage: corn it alſo produceth plentifully. It hath no haven, but divers roads, ſufficiently commodious. Between theſe two Iſlands lie thoſe ſharp rocks, in times paſt called *Melanthii*, and now the *Fornoli*: well knowne, and in the night much feared by Mariners.

South of theſe we ſailed by *Palmoſa* formerly *Patmos*. A little Iſland conſiſting onely of three or four rocky mountaines. On one of them ſtands a town; and on the very top thereof a monaſtery of *Greek Coloieros*, having large exhibitions from ſundry places of Chriſtendome. Men ignorant in letters, ſtudious for their bellies, and ignominiouſly lazy: unleſſe ſome few that give themſelves to navigation, and become indifferent good Pilots. About this Iſle there are variety of excellent harbours: and not ſo few as forty ſaile of ſhips belonging to the towne, by the trading whereof they bring in that ſuſtenance which the ſoile affordeth not; being ſo barren that nothing growes, as I have heard, eſpecially neer unto the town, except on ſuch earth as is brought thither from other places. And therefore inflicted as a puniſhment unto St. *John*, hither baniſhed by the Emperour *Trajan*, or as ſome write, by *Domitian*: for ſo the *Romanes* accuſtomed to confine offenders.

Auda aliquid brevibus Gyaris aut carcere dignum,
Si vis eſſe aliquid: probitas laudatur & alget.
Juv. Sat. 1.

If thou intend'ſt to thrive, do what deſerves
Short Gyaros, or gyves: prais'd Vertue ſtarves.

On the North-ſide of this hill, we ſaw the houſe wherein (they ſay) he writ his Revelation; and a little above the cave in which it was revealed; both held in great devotion by thoſe Chriſtians. After the death of the Emperour, he removed unto *Epheſus*, and being and hundred and twenty yeers old, cauſing a grave to be made, is ſaid to have entred it alive in the preſence of divers to whoſe ſeeming dead, they covered him with earth: which if we may believe St. *Auguſtine*, bubleth like water, to teſtifie his breathing, and that he is not dead, but ſleepeth. In that Monaſtery is reſerved a dead mans hand, which they affirm to be his: and that the nails thereof being cut, do grow again.

Aug. in Ioh. tract. 124.

Amongſt divers other Iſlands we paſſed by *Coos*, now called *Longo*: a delicate countrey to behold, lying for the moſt part levell, onely towards the eaſt not un-profitably mountainous; from whence fall many ſprings, which water the plaines below, and make them extraordinarily fruitfull: where grow thoſe wines ſo celebrated: Cypreſſe-trees, and Turpentine, with divers others, as well delightfull as profitable. In this was *Hippocrates* born, who revived Phyſick then almoſt loſt, and the ancient practice of *Æſculapius*: unto whom this Iſland was conſecrated. In the ſuburbs he had his Temple, famous, and rich with offerings. Thoſe that had been ſick, upon recovery there regiſtred their cures: and the experiments whereby they were effected: of theſe *Hippocrates* made and abridgement, and committed them to poſterity. In this Temple ſtood that rare picture of *Venus*, naked, as if newly riſing from the ſea; made by *Apelles*, who was alſo this countrey-man: after removed unto *Rome* by *Octavius Cæſar*, and dedicated unto *Julius*; ſhe being reputed the mother of their family. It is ſaid, that at the drawing thereof, he aſſembled together the moſt beautifull women in the Iſland, comprehending in that his own work their divided perfections For this picture the *Coans* had a hundred talents remitted of their tribute. The towne and citadel are now onely inhabited by *Turks*; the villages by *Grecians*; whereof in all are but two.

Next unto this ſtands *Rhodes*, of all the reſt the moſt famous and beautifull: once covered with the ſea, or at leaſt and un-habitable mariſh; as they faine; beloved of the Sun, and erected above the waves by his powerful influence. For no day

paſſeth

passeth wherein the Sun here shines not cleerly: perhaps the occasion of that fable,

Others will praise bright Rhodes. Laudabunt alii claram Rhodon. Hor. l. od. 7.

obtaining thereby that title as a peculiar Epithite. Some write that it took this name of *Rhoda* a Nymph of the sea: and there compressed by *Apollo*: others, that there he lay with *Venus*, and of her begat *Rhoda*.

Rhodes was begot by Sol on Cyprides
*Of whose three sons descended are * three Cities.*
Then when the God approacht the Goddesse, showers
Of gold pour'd down, with roses, and white flowers.

Insula dicta Rhodos de Sole & Cypride nata est;
De tribus & natis horum tres sunt simul urbes.
Cumque Deam Deus accessit guttis pluit auri.
Purpureæque rosæ fudere, ac lilia flores,
* Lindus, Camirus, Jalisius.

For *Rhodes* in the *Greek* tongue signifieth a rose; and by likely-hood so called of the abundance of roses, which this soyle produceth. This Island therefore was to the Sun held sacred, to whom they erected that huge *Colossus* of brasse, worthily reputed amonst the worlds seven wonders: made by *Charetes* of *Lindus*, the servant of *Lysippus*; and whereof, as some affirm, they were called * *Colossians*. In height it was three-score and ten cubits; every finger as great as an ordinary statue, and the thumb too great to be fathomed. Twelve years it was a making; and about three-score and six years after thrown down by an earth-quake, which terribly shook the whole Island, * propheſied of by *Sibyl*. The pieces thereof made wonderfull ruptures in the earth: and another wonder it was to see the masse of stones contained therein; whereby the work-men had confirmed it against the violence of weather. With the brasse thereof nine hundred Camels were laden. No place in times past was held superiour unto this for conveniency of harbour, magnificent buildings, and other excellencies. Famous it was for government; and men so expert in navigation, that they became Lords, and for many years held the soveraignty of these seas. The air is here most temperate, producing fruits abundantly: rich pastures sprinkled with flowers, and trees still flourishing. The felicity of the place affording an argument to that fable of the golden showres that fell thereon. Their wines thus *Virgil* celebrateth:

Receiv'd by gods, and last-crown'd cups, will I
Thee Rhodia, nor thy long big grapes, goe by.

Non ego te Diis & mensis accepta secundis.
Transierim Rhodia, & tumidis bumasta racemis.
Georg. l. 2.

Where also it is said that the vine was first found out and planted. After that the Knights of Saint *John de Acre* had lost the City of *Acre*, the last that they held in the holy land; they had this place consigned them by *Emanuel* the *Greek* Emperour in the year 1308. which they took from the *Turk*, and maintained to his terror. Having then one City onely, but that well fortified; seated towards the morning Sun, on the ascending hill, apart on the levell shore, embracing, as it were, a most safe and admirable haven: treble walled, adorned with towers, and fortified with five strong fortresses. Often invaded, and to little purpose; at length it was taken by *Solyman* the magnificent (*Villerius* being the Great Master) with six months siege, a world of people, and the losse of most of them, in the year 1522. after it had been by them defended against the Infidels two hundred and fourteen years; and then honourably surrendred, although to the generall dishonor of the Christian Princes in their tardy succours.

Bright Rhodes, bright in times past, now black with clouds:
Thy shinning fore-head a dire tempest shrouds.
O grief! O death! O what then grief is worse,
And death! then that! if there be such a curse;
Sleep? and the fell wolfe seizeth the best spoil?
O shame to have ta'ne a voluntary foil!

Clara Rhodos, sed clara olim: nunc horrio nimbis:
Obnubuit nitidum dira procella caput.
Ah dolor, ah mors, ah aliquid morte atq; dolore,
Durius aut etiam tertius esse potest?
Stertitis? & ferus armenti lupus optima capit?
O jam sit jam aliquis velle perire pudor.

Unto this lamentable subversion (though meant perhaps by a former) may that prophecie of *Sibyll* be un-wrestedly applyed:

Daughter of Phœbus, Rhodes, long shalt thou raign:
Abound in wealth, and rule of seas obtain.

Tuque diu nulli Rhode subdita, filia Solis,
Durabis, multaque olim pollebis opum vi,
Imperioque maris primas eris ——

Yet

Præda tamen ſtudio tandem rapieris amantûm
Cervicemque jugo, dives formoſaque ſubdes.
Orac. Sib. 3.

Yet forc'd by thoſe that covet thee, at laſt
Yok'd ſhalt thou be, rich, fair, for glory paſt.

Such as would, according to compoſition were ſuffered to depart: who from hence removed unto *Malta*. So that now it is inhabited by *Turks*, and *Jews*: thoſe Chriſtians that be, being *Greeks*, and not ſuffered after Sun-ſet to abide in the City: the ſuburbs whereof are utterly razed. I have heard that all the monuments, ſtatues, and inſcriptions belonging to the Knights of the Order, are by the *Turks* preſerved entire, excepting ſuch as the wars had demoliſhed. Here the *Grand Signior* maintaineth five gallies: about this Iſland we expected to have met with Pirats, but were happily deceived.

Now having loſt the ſight of *Rhodes*, we ſaw no land untill the third day after: in the evening doubtfully diſcovering the coaſt of *Egypt*. Fearing the lee-ſhore, all night we bore out to ſea: the lightning miniſtring un-comfortable light, intermixed with thunder and tempeſt. The next day we entred the haven of *Alexandria* newly defamed with a number of wracks; which ſcattered here and there, did miſerably teſtifie the un-ſafe protection of that harbor. For not paſt two nights before, the Northern winds beating full upon the mouth of the haven, with violent ſeas drove the foremoſt ſhips from their anchors, who falling foul on the reſt, ſunk all for company, even two and twenty in number: amongſt the reſt, that great and warlike ſhip called the Red Lion, taken but the yeer before from the Knights of *Malta*.

Or of Nilus called formerly Egypt.

But before we proceed any further in particulars, meet it is that ſomething be ſaid of *Egypt* in generall. *Egyptus* the ſon of *Belus*, for his greater glory ſo named this * kingdome: called *Miſraim* by the *Hebrews*, of *Miſraim* the ſon of *Chus*, *Meſre* by the *Arabians*, and *Chibith* by the Inhabitants, of *Chibith* the firſt Lord of this Land, and who firſt began to build houſes. On the Eaſt it is confined with the *Arabian* Deſarts: thoſe of *Barca*, *Lybia*, and *Numidia* lying on the Weſt: on the South divided from *Æthiopia* by the great Cataract; and bounded North-ward by the *Egyptian* ſea, being a part of the *Mediterraneum*. A coaſt dangerous and un hoſpitable, full of flats, and having no haven ſave that of *Alexandria*, which is by a Deſart divided from the reſt of the habitable countrey: ſo that it is neither by ſea nor land to be invaded but with much difficulty. It is ſaid to extend from North to South five hundred and three-ſcore miles, for a long tract contracted between barren mountaines, in many places ſcarce four, in few above eight miles broad; untill not far above *Cairo* it beginneth by degrees to inlarge, and ſo continueth to doe, even to the ſea: being between *Roſetta* and *Damiata*, which ſtand upon the Weſt and Eaſt confines of that which is over-flowed by the naturall courſe of the River and hundred and forty miles; and from *Roſetta* to *Alexandria* thirty: all low ground, and lying in a champion levell.

Terra ſuis contenta bonis, non indiga mercis,
Aut Jovis; in ſolo tanta eſt fiducia Nilo.
Lucan. l. 8.

That needs nor merchandize nor Jove: a ſoile
Pleas'd with it ſelf; ſo confident in Nile.

By means whereof, ſaith *Iſocrates*, they have both drought and moiſture in their own diſpoſition, which is elſwhere beſtowed by *Jupiter*. The wonderfull fertility of the ſoil is rather to be admired then expreſſed: in times paſt reputed the Granary of the world, inſomuch as it was not thought poſſible for the *Romane* Empire to ſubſiſt, if not aſſiſted by the affluence of *Egypt*. The occaſion of that ſaying of *Selimus*, when he had conquered the countrey, that, Now he had taken a farm that would feed his *Jemoglans*. Amongſt other commodities which this earth doth yeeld, and are fetcht from hence by forrainers, Sugar, Flax, Rice, all manner of Grain, linnen Cloth, Hides, Salt, Butargo, and Caſſia, being now the principall.

* *Seſoſtris, Cambyſes, Alexander, Philadelphus, Nero, &c.*

Whatſoever here is eſtimable, proceedeth from the munificency of this River; for progreſſe and property of all other the moſt excellent: unto former ages, though often attempted, (and that * great Potentates) of an un-diſcovered originall.

Cum videant primi, quæruntque tamen hi quoq; Seres,
Æthiopumque ſeris alieno gurgite campos:
Et te terrarum neſcit cui debeat orbis.
Arcanum natura caput non prodidit ulli:
Nec licuit populis parvum te, Nile, videre,
Amovitque ſinus, & gentes maluit ortus
Mirari, quam noſſe tuos ——
Lucan. l. 10.

When firſt the Seres ſee, yet ſeek, who bears
Through Ethiopian fields ſtreams none of theirs.
Nor knows the wondring world, in what world bred:
So Nature, Nile, conceals they ſacred head;
None ſeeing thee not great. They fountains ſhe
Hath ſet a-part, and would that they ſhould be
Rather admir'd then known.

Yet

Yet *Nero* with his best successe sent two Centurions: who assisted by the King of *Ethiopia*, and by him commended to the neighbouring Princes, after a long and troublesome journey, came at length unto certain great marishes; of whose extents the inhabitants themselves were ignorant, nor possible to be discovered by them; so were the weeds infolded with the water, not to be waded, nor by Boat to be past thorow. There saw they two rocks, from whence a current gusht with excessive violence. But whether this was the fountaine, or onely an augmentation: whether then beginning, or before received into the earth, and there re-ascending, was un-certain. But our more presuming Geographers, doe raise his concealed head from the Lake of *Zembre* (in which, they say, are Syrens and Tritons) eleven degrees beyond the Æquator, seated amongst high and un-accessible mountaines; and so great, as deserving rather the title of a Sea. From whence it passeth, wandring thorow spacious deserts, and multitudes of kingdomes; not seldome seeming to affect his forsaken fountaines: now dispersed into ample lakes; and againe recollecting his extravagant waters, which often divide to make fortunate Islands, (amongst which *Meröes* the faireſt and most famous) appearing ever more great then violent.

But when rough crags, and head-long cataracts
Receive his falls: mad that each rock distracts
His former un-impeached source; he laves
The stars with spume, all tremble with his waves:
The mountaine roars; and foming with high spite,
Immantleth his un-vanquisht waves in white.

——Sed cum lapsus abrupta viarum
Excepere tuos, & præcipites cataractæ:
Ac nusquam vetitis ullas obsistere cautes
Indignaris aquis; spumâ nunc astra lacessis;
Cuncta tremunt undis, & multo murmure montis
Spumeus invictis albescit fluctibus amnis.
Lucan. l. 10.

For unlike himself, like a raving torrent, struggling amongst the broken rocks, and lesse-free passages, at length he spouts down from a wonderfull height into the valley below: and that with such a roaring of waters, that a Colony there planted by the *Persians*, made almost deaf with the noise, were glad to abandon their habitations: otherwise for all uses of life sufficiently commodious. Amongst the rest, the incredible boldnesse of these people was not the least to be wondred at, daring to commit themselves in little Boats, but capable of two onely (the one steering, and the other rowing) unto the raging current, and impetuous eddies; passing the Straights of the rocks by little channels, and at length rush down with the stream to the amazement of the beholders: who giving them lost, behold them after a while, as if shot out of an engine, farre from the place of their fall, and rowing safely in the asswaged waters. Not farre below, and a little above where once stood the City *Elephantis*, *Schrophi*, and *Mophi* two piked rocks lift up their eminent heads, which doe make the lesser Cataract, and are called, The vines of *Nilus*: where, as *Herodotus* reports from an *Egyptian* Priest, are fountaines of an unsearchable profundity; into which, rich gifs were thrown in their annuall solemnities. Increased, as supposed, by this accession in deeper streams and stricter limits, kept in on both sides with not farre distant mountains; after a long procession: *Seneca l. 4. Nat. quæst.*

First, Memphis gives thee scope, and free release
From bounders that might limit thy increase.

Prima tibi campos permittit, apertaque Memphis
Rura, modumque vetat crescendi ponere ripas.
Lucan. l. 10.

Four miles below *Cairo* it divideth into two main and navigable branches: that next the East running into the Mid-land Sea by *Damiata* (heretofore, *Pelusium*:) the other inclining unto the West, and formerly called *Canopus*, falleth into the self-same Sea a little below *Rosetta*: making of the richest portion of the land a triangular Island named *Delta*, in that it beareth the form of that letter: the fresh water keeping together, and changing the colour of the salt, far further into the Sea, then the shore from thence can be discerned. Two other branches there be that run between these, but poor in waters; besides divers channels cut by the labour of man, for conveyances in the time of inundation: which also are no small strengthning to the countrey. Of these seven mentioned by *Herodotus*, and those nine by *Ptolomy*, these are all that I either saw, or could hear of. Nor is it a thing extraordinary for rivers to lose their channels, either choaked by themselves, or by the adverse Seas, with beds of sand, and turned-up gravel resisting their passages. But amongst the hidden mysteries of Nature, there is none more

wonderfull, then is the over-flowing of this river; making of a meer desart (for such is *Egypt* un-watered by *Nilus*) the most fruitfull part of the habitable world; little, when others are great, and in their decrease, increasing.



The Image of Nilus brought by Vespasian out of Egypt and now to be seene at Rome in the Vatican

Not ty'd to laws of other ſtreams; the Sun
When fartheſt off, thy ſtreams then pooreſt run:
Intemperate heaven to temper; midſt of heat;
Under the burning Zone, bid to grow great.
Then Nile aſſiſts the world; leſt fire ſhould quell
The earth: and make his high-born waters ſwell
Againſt the Lions flaming jaws ——

Inde etiam leges aliarum neſcit aquarum,
Necumet hybernus, quum longe ſole remoto
Officiis caret unda ſuis, dare juſſus iniquo
Temperiem cœlo, mediis æſtatibus exit
Sub torrente plagâ, ne terras diſſipet ignis,
Nilus adeſt mundo, contraque accenſa Leonis
Ora tumet ——

Lucan. l. 10.

The earth then burnt with the violent fervour, never refreſhed with rain, (which here falls rarely, and then onely in the winter) hath help from *Nilus*, moſt conſtantly obſerving his accuſtomed ſeaſons, beginning to ariſe with the riſing Sun on the ſeventeenth of June: ſwelling by degrees, untill it mount ſometimes four and twenty cubits, but that the uttermoſt. Heretofore ſixteen was the moſt that it attained to; preſented by that Image of *Nilus*, having ſixteen children playing about it; brought from thence, and dedicated by *Veſpaſian* in his Temple of Peace: now in this form to be ſeen in *Rome* in the Vatican.

This year at *Cairo* it roſe three and twenty. About two miles above the City, at the end of old *Cairo*, in the beginning of Auguſt they cut the banks; then when aſcended unto his principall height: before kept in, leſt that the too timely deluge ſhould deſtroy the fruits of the earth, ere fit to be reaped. At which the *Baſſa* is himſelfe in perſon (who giveth the firſt ſtroke) accompanied with a world of people, rowed in gallies and barges of triumph; and for divers dayes feaſting: the *Baſſa* in the Caſtle of *Michias*, an Iſland ſurrounded with *Nile* (ſo called, in that there the pillar doth ſtand by which they obſerve the increaſe of the River;) others under pavillions pitched by the ſhore, with barbarous ſolemnities, and generall rejoycings. Of their night-triumphs this following picture repreſenteth the form;

They cut it again in the half way between Cairo, and Roſetta.



A. *The Caſtle in the Iſland where the Baſſas at the cutting of the Banks of the Calix (for ſo is that trench called that watereth the Eaſt of Egypt) keeps his three dayes and three nights feaſt with his women, (yet ſeparated from men) accompanied with the principall Perſons of the land.*

B. *The Pillar, ſtanding in a vault within the Caſtle, entred by the Nile, by which they meaſure his increaſe, whereof Boyes with yellow banners in their hands, inform the Citizens daily, and for their news, receive gifts of divers.*

C. *Two great ſerbies, whereon buildings are raiſed an huge height, with maſts and rafters for thoſe three nights ſtuck all with burning lamps, which afford a glorious ſpectacle. They report here, that in the time of Paganiſm the Egyptians accuſtomed to ſacrifice a maid, and a young man to Iſis and Oſiris at the yearly ſolemnity. But that inhumane cuſtome aboliſhed, that theſe lights were offered to thoſe Idols in their room: being obſerved ſince both by Chriſtians and Mahometans, though not as a ſacrifice.*

D. *The Plaine lying between old Cairo and Nile, where (the admirable fire-works ending with the night) they play at Giocho di cani: shewing other exercises on horse-back, and entertaining the time with sundry devices. Mean-while the fire-works are for the next nights triumphs a renewing. Every Sanziack and Turk of account hath a gallant Boat, furnished with chambers and lesser shot adorned with all variety of streamers and pendants, each Boat assuming a several colour So making Sea-fights by day, in the night they set them forth with lamps of all colours, which giveth a brave addition to the other; the light being so ingenuously placed, that they present the forms of Gallies, ships, jerbies, houses, castles and the like.*

At their return they are met by those of the City, who bestrew their heads with flowers, as the welcome fore-runners of that they long wished. The turned-in water followeth them at the heels; boats now rowed, where but now they trampled; filling the dusty trenches and long emptied cisterns: and a while after covering in many places the superficies of the Land, which there then appeareth as a troubled lake. Answerable to the increase of the River, is the plenty or scarcity of the yeer succeeding; bringing with it both earth and water into a sandy and thirsty soile, of it self unprofitable: so that it as well manures as moistens with the fat and pregnant slime which it leaveth behind it. Unto which they owne not their riches only, but themselves. For the plague which here oft miserably rageth, upon the first of the flood doth instantly cease: insomuch as when five hundred die at *Cairo* the day before, which is nothing rare, (for the sound keep company with the sick, holding death fatal, and to avoid them, irreligion) not one doth die the day following. Wherefore no marvel though ignorant and superstitious antiquity under the name of *Osiris* adored this River, which afforded them so many benefits, and such as not apprehended, were thought supernatural. Thus where covered with water, it is no unpleasant sight to behold the towns appearing like little lands; The people passing and re-passing by boat, and not seldom swimming: who the lesse they see of their countrey the more is their comfort. About the midst of September it ceaseth to augment: and retiring a moneth after within his proper bounds, giveth way unto husbandry, (the earth untilled, by throwing the grain on the mud, and rice into the water, affording her first increase) until May decreasing, and then in a marvellous penury of water. Of the cause of this inundation, divers have conjectured diversly. The *Egyptians* by three pitchers deciphered the same in their Hieroglyphicks, proceeding (as they thought) from a three-fold cause. First, from the earth, by nature apt to breed of it self, and bring forth water abundantly. Next, from the South Ocean, from whence they imagined that it had his original: and lastly, from the reign which fell in the upper *Æthiopia* about the time of the over-flow. The most ancient opinion was, that it proceeded from the snow dissolving in those mountains: of which *Anaxagoras* and *Æschilus*: thus also expressed by *Euripides*.

Aquam pulchram descernes
Fluminis Nili, quæ ex terra defluit
Nigrorum hominum, & tunc tumefacit undas
Quum Æthiopicæ nives liquuntur.

The goodly streams of Nilus leaving,
Which from the land of Negroes flow:
Their inundations receiving
From thaws of Æthiopian snow.

But the excessive heat of those climates, the stones there burning hot, and earth not by day to be trod upon, confute sufficiently, that error. But to answer him by one of his own profession.

Vana fides veterum, Nilo quod crescat in æva
Æthiopum prodesse nives, non Arctos in illis
Montibus, aut Boreas, testis ubi sole perusti
Ipse color populi, calidisque vaporibus Austri.
Adde quod omne caput fluvii quodcunque soluta
Præcipitat glacies, ingresso vere tumescit
Prima tabe nivis ——

Lucan. l. 10.

Vain th' old belief, that Æthiopian snow
Availeth Nilus increase. No weak winds blow,
Nor frosts benumme those mountains. This averre
The sultry South-winds, and black Climater.
Adde, that all streams which from dissolv'd snow draw
Their heady torrents, swell with the first thaw
In flowr'y Spring-tide. ——

Nor snoweth it ever in *Ægypt*, a Countrey more temperate by many degrees:

Memphin carentem Scythonia nive,

Hor. Lib. 3. Od. 26.

Scorcht Memphis knows
No Scythian snows;

being here in the depth of winter as hot as with us in July. *Thales* attributes it unto the Northern winds, which then blowing up the River, resist the current and

and force the reverberated ſtreams to retire: ſo that not increaſed, but prohibited, at length it deſcendeth with ſuch a multitude of waters. Which opinion is rather alledged, then confirmed, by *Lucretius.*

Or that the North-winds do his mouthes oppoſe,
Then yearly when the Eteſia firmly blows,
Whoſe long encountring blaſts reſiſts his way,
Beat back his ſtreams, enforcing him to ſtay.

Aut quia ſunt æſtate Aquilones oſtia contra
Anni tempore eo, quo Eteſia flabra feruntur,
Et contra fluvium flantes memorantur, & undas
Cogentes ſurſus, replent, coguntque manere.
Lucr. l. 6.

For if ſo, all other rivers whatſoever, running the ſame way, would have the ſame property. Beſides, how could it then increaſe and decreaſe ſo leiſurely? or how becommeth it ſo troubled and ſlimy?

Or rolling ſands, which adverſe flouds provoke
To riſe in ſhelves, his yawning mouthes up-choke,
When ſeas throng in among, enrag'd by winds,
So that the ſtream a leſſe free paſſage finds,
His force curb'd with their waves.

Fit quoque uti poſſit magnus congeſtus arenæ
Fluctibus adverſis oppilare oſtia contra,
Cum mare permotum ventis ruit inter arenam,
Quo fit uti pacto liber minùs exitus amni,
Et proclivis idem fiat minùs impetus undis.
Ibid.

But the *Eteſie* blows mildly, and the increaſe well known to begin far above the *Cataracts*. *Herodotus* in diſlike of theſe preferreth his own. How that the Sun performing his courſe in the winter Tropick, and exhaling much moyſture from *Nilus*, diminiſheth him contrary to his nature; when again inclining to the North, the River recovers his greatneſſe: ſeeming in the ſummer to increaſe, when it ſo but ſeems to doe by his decreaſing in the winter. But this is alſo reprov'd by *Diodorus Siculus*, who imputes the cauſe thereof unto abundance of rain falling on the *Æthiopian* mountains for forty dayes together, at ſuch time as the Sun approacheth to the ſigne of *Cancer*: which by the inhabitants is likewiſe affirmed to be true; as being received from ſtrangers frequenting *Cairo* from ſundry parts of *Æthiopia* and *Libya*, who come down with the floud, and bring with them ſlaves, monkies, parrots, and ſuch like commodities. And not un-likely; thoſe mountains being of an un-credible height, where the aire removed ſo far from the reflecting heat, muſt be much more cool, the Sun then being in the contrary Tropick. Moreover, ſome moneth before, for divers dayes, you ſhall here ſee the troubled aire full of black and ponderous clouds, and hear a continuall rumbling, threatning, as it were, to drown the whole countrey, yet ſeldome ſo much as dropping, but are carried Southward by the Northern winds which conſtantly blow at that ſeaſon. Some have written, that by certain Kings inhabiting above, the *Nilus* ſhould there be ſtopped; and at a time prefixt let looſe upon a certain tribute paid them by the *Ægyptians*. The error ſpringing perhaps from a truth (as all wandring reports for the moſt part doe) in that the *Sultan* doth pay a certain anuuall ſumme to the *Abiſſin* Emperour for not diverting the courſe of the River, which they ſay he may, or impoveriſh it at the leaſt. Otherwiſe what Damme can contain ſuch a confluence of waters? how continueth it ſo long? or where doth it gather that ſlime that ſo enricheth the countrey? To prove that it proceedeth from a naturall cauſe: this one, though ſtrange, yet true experiment will ſuffice. Take of the earth of *Egypt*, adjoyning to the River; and preſerve it carefully, that it neither come to bee wet nor waſted: weigh it daily, and you ſhall find it neither more nor leſſe heavy untill the 17 of June; at which day it beginneth to grow more ponderous, and augmenteth with the augmentation of the River: whereby they have an in-fallible knowledge of the ſtate of the Deluge proceeding without doubt from the humidity of the Aire, which having a recourſe through all paſſable places, and mixing therewith, increaſeth the ſame as it increaſeth in moyſture. In the tenth and eleventh year of *Cleopatra*, it is by Writers of thoſe times for a certainty affirmed, that the *Nilus* increaſed not; which two years defect prognoſticated the fall of two great Potentates, *Cleopatra*, and *Anthony*. Many ages before *Callimachus* reports, that it did the like for nine years together. For the ſame cauſe, no queſtion, but that ſeven years dearth proceeded in the time of *Pharaoh*.

A vulgar experiment generally affirmed as by Alpinus in Med. Ægypt. l. 4. c. 8. who long lived here upon the teſtimonies of Paulus Marcitus the French Conſul, Baptiſta Elianus a Jeſuite and John Varot an Engliſh man.

Slow Nile with low-ſunk ſtreams ſhall keep his braies,
Nor hung-down head, nor fruitfull ſlime up-raiſe;
Dry fields, dry Solſtice, all dried up, nor ſhall
Fat flouds from high skie-kiſſing mountains fall.

Ipſe inter ripas demiſſo flumine Nilus
Current iners; ſupraque caput limumque feracem
Non tollet: ſicca arebunt arva, omnia ſicca
Solſtitia, nulli deſcendent montibus amnes.

From this River there aſcend no vapors, the humor being rarified by ſo long a progreſſe; ſo that although exhaled, it aſſumeth no viſible body, but un-diſtinguiſhably mixed with the purer aire, agreeing with the ſame in tenuity. Than the waters whereof there is none more ſweet: being not un-pleaſantly cold, and of all others the moſt wholſome. Confirmed by that anſwer of *Peſcentius Niger* unto his murmuring ſouldiers; *What? crave you wine, and have Nilus to drink of?* Such is it in being ſo concocted by the Sun, at all times in ſome part directly over it; and by length of courſe; running from South to North (beſides in ambages) above one and forty degrees. So much it nouriſheth, as that the Inhabitants think that it forht-with converteth into bloud: retaining that property ever ſince thereinto metamorphoſed by *Moſes*. For which cauſe the Prieſts of *Iſis* would not permit their *Apis* to drink of the ſame: becauſe they would neither have him nor themſelves too fat and corpulent, that the ſoul might the better exerciſe her faculties, being clothed in a light and delicate body. Beſides, it procureth liberall urine, cureth the dolour of the reins, and is moſt ſoveraign againſt that windy melancholy ariſing from the ſhorter ribs, which ſo ſaddeth the mind of the diſeaſed. Out of the River, they put the water into large Jars of ſtone, ſtirring it about with a few ſtampt Almonds, wherewith alſo they be-ſmear the mouth of the veſſel, and for three or four hours do ſuffer it to clarifie.

Alpinus de Med. Ægypt. l. 1. cap. 12.

It alſo produceth abundance of fiſh, in ſhape and quality much differing from ours: but by reaſon of the muddy channell, not altogether ſavory nor wholſome. Moreover, divers ſtrange and monſtrous creatures: as Buls of the River, (ſo they write) not much unlike to thoſe of the land, but no bigger then a Calfe of halfe a year old, and which will live for a long time out of the water. River-horſes, called *Hippo-potani* having great heads, wide jaws, being armed with tusks as white as the ivory; of body as big as a Cow, and proportioned like a ſwine, of a brownish bay, ſmooth-skinned, and ſo hard as hardly to be pierct by a weapon: (yet otherwiſe, and contrary to each other, deſcribed by *Herodotus*, *Diodorus*, and *Pliny*: though the firſt had ſeen of them here, and the laſt at *Rome* in a triumph:) luſtfull they be, ravenous, and reveng-full. It is reported in the Spaniſh Navigations, how that two of them being found a-ſhore by a few *Portugals*, and having gotten from them into the water, aſſailed the boat with great fury into which they ſaw them aſcend, undaunted with their ſhot, biting the ſides of the veſſel, and departing rather out of deſpair of hurting then otherwiſe terrified. In another voyage, others endevoured to over-turn a boat, that they night have devoured the men that were in her.

But theſe (if of theſe there be now any) are rare to the Crocodile, in ſhape not unlike a Lizard, and ſome of them of an un-credible greatneſſe. So great from ſo ſmal a beginning is more then wonderfull, ſome of them being above thirty foot long; hatched of eggs no bigger then thoſe that are laid by a Turkie. His tail is equall to his body in length, wherewith he infoldeth his prey, and draws it into the River. His feet are armed with clawes, and his back and ſides with ſcales ſcarce penetrable; his belly tender, ſoft, and is eaſily pierced: his teeth indented within one another: having no tongue. and moving of his upper jaw onely; his mouth ſo wide, when extended, as ſome of them are able to ſwallow an intire heifer. Four moneths of the year he eateth nothing. and thoſe bee during the winter: on the land thick-ſighted; not ſo in the water, to whom both elements are equally uſefull. The female lays an hundred egs, as many dayes they are in hatching; and as many years they live that doe live the longeſt, continually growing. Where ſhe layeth, there is (as they write) the uttermoſt limit of the ſucceeding over-flow: Nature having endued them with that wonderfull preſcience; to avoid the inconveniences, and yet to enjoy the benefit of their River. By the figure therefore of a Crocodile, Providence was by the *Egyptians* hieroglyphically expreſſed. Between the Dolphins and theſe there is a deadly antipathy. *Babillus* a man highly commended by *Seneca*, obtaining the government of *Egypt*, reported that he ſaw at the mouth of *Nilus*, then called *Heraclioticum*, a ſhole of Dolphins ruſhing up the River, and encountred by a ſort of Crocodiles, fighting as it were for ſoveraingty; vanquiſhed at length by thoſe milde and harmleſſe creatures, who ſwimming under did cut their bellies with their ſpiny fins: and deſtroying many, made the reſt to flie, as over-thrown in battel. A creature fearfull of the bold, and bold upon the fear-full. Neither did the *Tenterites* maſter them in regard of their bloud, or favour, (as ſome have conjectured) but being fierce and couragious. A people dwelling far above, in an Iſland environed by *Nilus*; onely

The Dolphin & our Porpois all one, called Sus marina, of his ſimilitude to a Swine.

onely hardy againſt thoſe, and the onely men that durſt aſſaile them before: out of an innate hatred greedily purſuing the encounter. But now few keep ſo low as *Cairo* by three dayes journey. They will devour whom they catch in the river: which makes the countrey people to fence in thoſe places where they fetch their water: By day for the moſt part he lyeth on the land; when between ſleeping and waking, they write that a little bird called *Trochilus*, doth feed her ſelf by the picking of his teeth, wherewith delighted, and gaping wider, the *Ichneumon* his mortall enemy ſpying his advantage, whips into his mouth, and gliding down his throat like an arrow, gnaweth a way thorow his belly, and deſtroyes him. This though now little ſpoken of, in times paſt was delivered for a truth: even by the *Egyptians* themſelves: who gave divine honour unto the *Ichneumon* for the benefit he did them in the deſtroying of that ſerpent. And true perhaps it is, though not obſerved by the barbarous. The bird is at this day known: deſcribed to be about the bigneſſe of a Thruſh, of colour white, the points of his feathers ſharp, which he ſets up on end like briſtles when he liſts, and ſo pricketh the mouth of the Crocodile if he but offer to cloſe it. As for the *Ichneumon*, he hath but onely changed his name; now called the Rat of *Nilus*. A beaſt particular to *Egypt*, about the bigneſſe of a Cat, and as cleanly: ſnowted like a Ferret, but that black, and without long hair; ſharp-tooth'd, round-ear'd, ſhort-leg'd, long-tail'd (being thick where it joynes to the body, and ſpiny at the end) his hair ſharp, hard and branded; briſtling it up when angry, and then will flie upon a maſtiffe. They are thought (for they have an appearance of both) to be of both genders. Their young ones are brought to markets by the countrey people, and greedily bought by the townef-men for the deſtroying of mice and rats, which they will notably hunt after, ſtrongly nimble, and ſubtill withall. They will reſt themſelves upon their hinder feet, and riſing from the earth, jump upon their prey with a violent celerity. They prey alſo upon Frogs, Lizards, Chamelions, and all ſorts of leſſer ſerpents: being a deadly enemy to the Aſpe, and do deſtroy the egs of the Crocodile whereſoever they can find them. They will ſtrangle all the cats they meet with: for their mouths are ſo little, that they can bite nothing that is thick. They love nothing better than poultry, and hate nothing more then the winde. But to return to the Crocodiles, the countrey people do often take them in pit-fals, and grapling their chaps together with an iron, bring them alive unto *Cairo*. They take them alſo with hooks, baited with ſheep or goats, and tyed with a rope to the trunk of a tree. The fleſh of them they eat, all ſaving the head and tail, and ſell their skins unto Merchants, who convey them into Chriſtendome for the rarity. It is written in the *Arabian* records, how *Humeth Aben Thaulon* (being governour of *Egypt* for *Giſar Matanchi Caliph* of *Babylon*) in the 270 year of their *Hegir*, cauſed the leaden image of a Crocodile, found amongſt the ruines of an ancient Temple, to be molten; ſince when the inhabitants have complained that thoſe ſerpents have been more noyſome unto them then before; affirming that it was made, and there buryed by the ancient Magicians to reſtraine their endamagings.

Throug-hout this countrey there are no wines: yet want they none, in that they deſire them not. Neither are here any trees to ſpeak of, but ſuch as are planted, and thoſe in orchards onely: excepting Palmes, which delight in deſarts: and being naturally theirs, doe grow without limits. Of theſe they have plenty: pleaſing the eye with their goodly formes, and with diverſity of benefits enriching their owners. Of body ſtraight, high, round, and ſlender, (yet unfit for buildings) creſted about, and by means thereof with facility aſcended. The branches like ſedges, ſlit on the neather ſide, and ever green; growing onely on the uppermoſt height, reſemble fair plumes of feathers, which they yearly prune, by lopping off the loweſt, and at the top of all by baring a little of the bole. Of theſe there be male and female: both thruſt forth cods (which are full of ſeeds like knotted ſtrings) at the root of their branches, but the female is onely fruitfull: and not ſo, unleſſe growing by the male, (towards whoſe upright growth ſhe inclines her crowne) and have of his ſeeds commixed with hers; which in the beginning of March they no more faile to do, then to ſow the earth at accuſtomed ſeaſons. Their Dates do grow like fingers, and are thereof named: not ripe untill the fine of December: which begin to cod about the beginning of February. They open the tops of ſuch as are fruitleſſe, or otherwiſe periſht; and take from thence the white pith, of old called the brain, which they ſell up and down: an excellent ſallad, not much unlike in taſte, but far better then an Artichoke. Of the branches they make bed-ſteeds,

lattices,

lattices, &c. of the web of the leaves, baskets, mats, fan's, &c. of the outward husk of the cod, good cordage, of the inward, brushes, &c. such and such like afford they yearly without empair to themselves. This tree they held to be the perfect image of a man; and by the same represented him. First, for that it doth not fructifie, but by coiture: next, as having a brain, as it were, in the uppermost part; which once corrupted, as man, even so it perisheth: and lastly, in regard that on the top thereof grow certaine strings which resemble the haire; the great end of the branches appearing like hands stretcht forth, and the Dates as fingers. And because the Palme is never to be suppressed, but shooteth up against all opposition, the boughs thereof have been proposed as rewards for such as were either victorious in armes, or exercises.

——— Palmaque nobilis
Terrarum dominos evehit ad Deos.
Hor. l. 1. Od. 1.

——And noble Palmes advance
Earth Potentates to Gods. ——

which they bare in their hands at their return from victory. A custome first instituted by *Theseus* in the Island of *Delos*. Wood then is here but scarce in regard of the quantity; and yet enough, if their uses for the same be considered. For they eat but little flesh, (fresh cheese, sowre milk made solid, roots, fruits, and herbs, especially *Colocasia*, anciently called the *Ægyptian* Bean, though bearing no beane, but like the leaf of a Colewort, being their principall sustenance, baking their bread in cakes on the harth, and mingling therewith the seeds of Coriander.) As for cold they know it not, having sufficient of the refuse of Palmes, sugar canes, and the like, to furnish them with fuell answerable to their necessities. But forainers that feed as in colder countries do buy their wood by weight, which is brought in hither by shipping. The Gallions also of *Constantinople* alwayes goe into the Black sea for timber, before they take their voyage for *Cairo*. Omit I must not the sedgie reeds which grow in the marishes of *Ægypt*, called formerly *Papyri*, of which they make paper, and whereof ours made of rags, assumeth that name. They divided it into thin flakes, whereinto it naturally parteth: then laying them on a table, and moistning them with the glutinous water of the river they prest them together, and so dried them in the Sun. By this means *Philadelphus* erected his library. But *Eumenes* King of *Pergamus* striving to exceed him in that kind, *Philadelphus* commanded that no paper should be transported out of his kingdome: whereupon *Eumenes* invented the making and writing upon parchment so called of *Pergamus*.

The *Ægyptians* were said to have esteemed themselves the prime Nation of the world, in regard of their un-known beginning, the nature of the soile, and excellent faculties attained unto through a long continuance. But certain it is, that most of, or all *Ægypt* was a sea when other parts of the world were inhabited: made manifest by the shels and bones of fishes found in the intrails of the earth, and Wells which yeeld but salt and bitter waters: amongst so many, one onely (and that reported to have sprung by a miracle) to be drunk of. So that by the operation of the River this countrey hath this (being properly called, *The gift of Nilus*) bringing down earth with his deluges, and extruding the sea by little and little. Insomuch as the Ile of *Pharos* thus described by *Homer*,

Insula deinde quondam est valde undoso in ponto
Ægyptum ante (Pharum vero ipsam vocant)
Tantum semota quantum tota die cava navis
Conficit, cui stridulus ventus spirat à puppi.
Odys. l. 4.

An Ile there is by surging seas embrac't
Which men call Pharus, before Ægypt plac't;
So far removed, as a swift ship may
Before the whistling winds sail in a day:

doth now adjoyn to the haven of *Alexandria*.

Busiris, as the fairest seat of the earth, made choice of this countrey to reign in: selecting the people unto severall callings, and caused them to intend those only, whereby they became most excellent in their particular faculties. He possessed them first with the adoration of the Gods, emboldening and awing their minds with a being after death happy or un-happy, according to the good or bad committed in the present: and instituted the honouring of contemptible things; or for some benefit they did, or to appease them for such hurt as they had the power to inflict. Of these thus *Juvenal*, who then lived amongst them:

What

What honour brain-sick Ægypt to things vile
Affordeth, who not knows? a Crocodile
This part adores: that I his serpent fed.
Monkie of gold they there divinely deed,
Where Memnons half-form yeelds a magicke sound;
And old Thebes stood, for hundred gates renown'd,
Here fishes of the Sea, there of the River:
Whole Townes a dog; none her that bears the quiver.
Onions and leeks to eat, height of impieties.
O sacred nation sure, who have these Deities
Grow in your Gardens! all from sheep abstain:
'Tis sin to kill a Kid: yet humanes slain,
Inhumanely they feed on. ——

Quis nescit Volusi Bithynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc: illa pavet saturam serpentibus Ibin.
Effigies sacri nitet aurea Cercopitheci,
Dimidio magicæ resonant ubi Memnone chordæ.
Atque vetus Thebe centum jacet obruta portis.
Illic cæruleos, hic piscem fluminis: Illic
Oppida tota canem venerantur: nemo Dianam.
Porrum & cœpe nefas violare ac frangere morsu.
O sanctus gentes quibus hæc nascuntur in hortis
Numina lanatis animalibus abstinet omnis
Mensa: nefas illic fœtum jugulare capellæ,
Carnibus humanis vesci licet.

Inven. Sat 15.

For the *Tenterites* bearing an inveterate hatred to the *Combos* their neighbours, for adoring the Crocodile which they hated, fell upon them unawares in their civil janglings at the celebration of their festival; and putting them to flight, cut the hindermost in pieces: whom reeking hot, with heart yet panting, they greedily devoured: The Poet himself an eye-witness of the fact. Such jarres proceeded from their fertility of Gods, differing in each severall jurisdiction: and instituted by their politick crafty Kings, that busied with particular malice, they should not concurre in a general insurrection. Above all they honoured *Isis* and *Osiris*: which fable (too tedious for our professed brevity) contained sundry allegories. Amongst others, by *Osiris* they prefigured *Nilus* by *Isis* the Earth made pregnant by the river; and by *Typhon* the Sea. They said, that *Typhon* was vanquished by *Osiris*, in that the River had so repulsed the Sea: and by *Typhon* afterward murdered, because at length the Sea doth as it were devoure it. Their Priests were next in dignity to the King; and of his Council in all businesses of importance. From amongst them he was chosen: or if of the Souldiery, he forth-with was invested in the High-priesthood, and instructed by them in the mysteries of their Philosophy; delivered under fables, and ænigmatical expressions. They drank no Wine, untill the time of *Psametichus* the last of the *Pharaohs*; esteeming it to have sprung from the blood of the Giants; in that it provoked the minde to lust, impatiency, cruelty, and all the disordered affections that those contemners of the gods were endued with. Of all the Heathen they were the first that taught the immortality of the soule, and the transmigration thereof into another body, either of man or beast, clean or unclean, as it had behaved it self in the former. From whom *Pythagoras* received that opinion, and divulged it to the *Grecians*; who, the better to perswade, affirmed himself to have been once *Æthalides* the son of *Mercury*: and commanded by his father to ask what he would, immortality excepted; did desire after death to know what had passed in his life, and to have his memory entirely preserved: which by not drinking of *Letho* befell him accordingly. After the death of *Æthalides*, he became *Euphorbus*:

I (remember) at the Warres of Troy,
Euphorbus was, Panthous son, and fell
By Menelaus lance. I knew right well
The shield which our left arm us'd to sustain,
At Argos lately seen in Juno's Fane:

Ipse ego (nam memini) Trojani tempore belli,
Panthoides Euphorbus eram, cui pectore quondam
Hæsit in adverso gravis hasta minoris Atridæ,
Cognovi clypeum lævæ gestamina nostræ.
Nuper Abantæis templo Junonis in Argis,

Ovid. Met. l. 15.

and then *Hermotymus*, then *Delius*, then *Pyrrhus* a fisherman, and last of all *Pythagoras*. By means whereof he withdrew the *Grecians* from luxury, and possest their minds with the terror of ill-doing.

The *Egyptians* first invented Arithmetick, Musick and Geometry; and by reason of the perpetual serenity of the aire, found out the course of the Sun and the Stars, their constellations: risings, aspects and influences; dividing by the same the yeare into moneths, and grounding their divinations upon their hidden properties. Moreover, from the *Egyptians*, *Orpheus*, *Musæus* and *Homer*, have fetcht their hymnes and fables of the Gods: *Pythagoras*, *Eudoxus*, & *Democritus*, their Phylosophy, *Lycurgus*, *Solon*, and *Plato*, the form of their governments, by which they all in their severall kinds have eternized their memories: Their letters were invented by *Mercury*, who writ from the

the right hand to the left; as doe all the *Africans*. But in holy things especially they expressed their conceits by Hieroglyphicks; which consist of significant figures: whereof there yet are many to be seen though hardly to be interpreted. One I will produce for example, said to be pourtrayed within the porch of *Minerva's* Temple in the City of *Sai*:



In this Hippotam the cutter chose rather to follow then reforme an error.

The infant signifieth those that enter into the world; and the old man those that goe out of it: the Falcon, God; the Fish, hatred. because they hated fish that bred in the Sea, which symbolized *Typhon*: and by the River-horse, murder, impudence, and injustice; for they say that he killeth his Sire, and ravisheth his owne damme: which put together importeth; *O you that enter the world, and goe out of it; God hateth injustice.*

The word signifieth a King.

At the first they were governed by *Pharaohs* of their own; of whom *Sesostris* was the most famous, and puissant, who entred the Red Sea in Gallies, which he first invented: subdued *Arabia*, and the greater part of *Æthiopia* and *Lybia*. Elated with these beginnings, he affected the Empire of the world: over-running not onely those countries of the greater *Asia*, long after over-come by *Alexander*: but to the uttermost confines of the South and East Continent, extending his conquests. Then inclining West-ward, he vanquished the *Scythians*, and those nations that border on the *Euxine* Sea: passing over into *Europe*, he subdued the *Thracians*. When oppressed by famine, by reason of those more barren countries, and the multitude of his people, he was constrained to give over his enterprize; and returning by the river *Phasis* over-came the *Getes*: where he left his most tired Souldiers, and supplyed his army with the people of that countrey. Whereof *Flaccus*, describing the doors of the Temple of *Colchis*, figured with the originall of the *Colchians*.

Nec minus hic variâ dux lætus imagine Templi,
Ad geminas fert ora fores; cunabula gentis
Colchidos hic, ortusque tuens: ut prima Sesostris
Intulerit Rex bella Getis; ut clade suorum
Territus; hos Thebas, patriumque reducat ad amnem:
Phasidis hos imponat agris, Colchosque vocari
Imperet: Arsinoen illi, trepidæque requirunt
Otia læta Phari, pinguemque sine imbribus annum.

Val. Flac. Argon. l. 5.

Delighted with the various imagery,
Upon the two-leav'd dores he throws his eye,
And views the Cholchians stem: how first on Getes
Sesostris warr'd; how frighted with defeats,
Those he transports to Thebes, and famed Nile,
These plants in fields of Phasis, and doth stile
It Cholchos: they led to Arsinoes towers,
Pharus delights, and earth rich without showers.

In the vanquished countries he erected pillars, whereon were ingraven (besides the acts that he had done) the figures of men, and on divers, the privities of a woman; to testifie

testifie the valour of cowardize ot the conquered. At his return into *Egypt* on solemn dayes, he was drawn by tributary Kings unto the Temples of his gods, which he had adorned with their spoils. He caused many trenches to be cut thorow the land, and some of them navigable. Whereby un-profitable marishes were drained, the countrey strengthened, traffick made easie; and such places relieved as laboured with the penury of waters. He attempted to have made a navigable chanel between the Red Sea, and the River; afterwards seconded by *Darius*: but both desisted upon the like suspicions. For that Sea was found to lie higher then *Egypt*: which made them misdoubt, that it would either drown the countrey, or else by mixing with the *Nilus*, disseason his waters. The marks of their proud endeavours are at this day extant: nevertheless, in some sort long after effected by *Philadelphus*. *Cambyses* was the first that made them stoop to a forain yoke, who over-threw their temples, and massacred their Priests, after that with his own hands he had wounded their *Apis*: deriding their subverted and bleeding gods; of them, and of themselves such infirm protectors. For which they reported that he became from thence-forth mad, and had such ill successe in his succeeding expedition.

* *The Ethiopians, who are said ordinarily to live unto 120 years.*

*Furious Cambyses to the * long-liv'd went:*
Fed with the slaughter of his own, half-spent,
Return'd into the East ——

——Versanus in ortus
Cambyses longi populos pervenit ad ævi:
Defectusque epulis, & pastus cæde suorum
—— redit ——
Lucan. l. 10.

In the time of *Darius* that was called *Nothus*, they expulsed the *Persians*, and againe were governed by Kings of their own. But *Ochus* reduced them unto their former obedience: continuing so, untill *Alexander* the Great with the rest of the world subdued that countrey. After whose death, in the division of his Empire, *Egypt* fell to *Ptolomeus* the son of *Lagus*, and continued in his family for the space of two hundred and four years ten Kings, and all of that surname, succeeding each other. *Philadelphus* being the second in descent, but first in glory; then *Evergetes*, *Philopater*, *Epiphanes*, *Philometer*, *Physcon*, (so called for his deformitie) *Lathures* and *Auletes*: who left his son *Dionysius*, together with *Cleopatra*, the co-heirs of his scepter. But her, her brother banished,

Last of the Lagi, worst: now to leave State
To thy incestuous sister, life to fate.

Ultima Lageæ stirpis, perituraque prole
Degener incestæ sceptris cessure sororis.
Lucan. l. 8,

Who trust up in a mattresse, and conveyed by night into a little boat, unto the lodging of *Cæsar* lately pursuing *Pompey*, and then his murtherers: with her bewitching blandishments prevailed so well, that she conquered the conqueror. A fatall monster unto *Rome* and like *Sejanus* his horse unto her wretched lovers: yet made she an end unto her life un-answerable.

Who seeking nobly how to die
Not like a woman, timorously
Avoids the sword: nor with swift oares
Sought Niles abstruse and un-trac'd shores,
That with a clear brow durst behold
Her down-cast state: and un-contrould
By horror, offer her firm breast
To touch of Aspes, and deaths arrest.
More brave in her deliberate end,
Great-sould, digdaining to descend
To thraldome, and a vassall goe
To grace the triumph of her foe.

——Quæ generosius
Perire quærens, non muliebriter
Expavit ensem, nec latentes
Classe cita reparavit oras.
Ausa & jacentem viscere regiam
Vultu sereno fortis, & asperas
Tractare serpentes: ut atrum
Corpori combiberit venenum.
Deliberata morte ferocior.
Sævis Liburnis scilicet invidens
Privata deduci superbo
Non humilis mulier triumpho.

Hor. l. 1. Od. 37.

Her tragedy acted; *Octavius Cæsar* reduced *Egypt* into the form of a Province. Under the *Romane* bondage they received the Christian liberty, by the Ministery of S. *Mark* the Evangelist. In the division of that Empire they became subject to the *Constantinopolitan* Emperours. But the *Egyptians* soon weary of their oppressions, (not long after the imposture of *Mahomet*) as some say, called in the *Saracens* to assist them in the expulsion of the *Greeks*; But howsoever they were expulsed by *Hamro* Generall to *Omar* the second *Mahometan* high Priest, in the yeer 635. Who onely imposing a tribute, afforded unto all the liberty of Religion. So *Egypt* became subject unto the

Caliphs

Caliphs of *Babylon*, untill they set up a *Caliph* of their own: yet reputed for schismaticall. Three hundred and two years the *Egyptian Caliphs* continued: untill the time of *Almericus* the sixt King of *Jerusalem*. By him invaded, the *Caliph* intreated aid of the *Sultan* of *Syria*: who sent him *Saracco*, that repelled the Christians, and by murdering the assisted, usurped his soveraignty. To him succeeded *Saladine* the utter subverter of the Holy-land. Who dying forbade all funerall pompe, save onely a shirt to be carryed about on the point of a spear, with this proclamation:

Great Saladine the conquerour of the East,
Of all the state and glory he possest,
(O frail and transitory good!) no more
Hath born away, but that poor shirt he wore.

Seventy and six yeers that Kingdome continued with the *Turks*, untill the reign of *Melec-sala*: who often foiled by the Christians, having lost most of his men, and distrusting the *Egyptians*, bought a multitude of *Circassian* slaves (a people bordering on the *Euxine* Sea, heretofore called *Getes*) of the *Tartars* which then had over-run that Nation. These he armed; and by their valour not onely freed his countrey, but gave the *French*-men a fearfull overthrow, taking King *Lewis* prisoner hard by *Damiata*. But these slaves a-while-after murdered *Melec-sala*, and elected a *Sultan* of their own, tyrannizing over the naturall Inhabitants, and still maintaining their power, by the yeerly purchase of *Circassian* children, brought unto *Alexander* by Rovers and Merchants. These they instructed in the *Mahometan* law, and exercise of armes; the son not succeeding the father, neither in Empire nor military profession: no nor so much as in the name of a Mammaluke. Dreadfull in power, and abounding in riches, for two hundred and seventy yeers they upheld that government. Overthrown at length by *Selymus* the first *Turkish* Emperour, and after sundry doubtfull and mortall conflicts utterly extinguished; together with their lives, they lost their dominion to the conqueror. In whose posterity it remaineth at this day: and is now governed by a *Bassa* who hath his residence in *Cairo*, and commandeth as an absolute Soveraign. Under whom are sixteen *Sanziacks*, and an hundred thousand *Spachies*. The revenues of this little countrey amounting to three millions of *Shariffes*. The great *Turk* having one (viz. four hundred thousand disburst yearly in sugar, and rice, and sent to *Constantinople*; the residue sent overland with a guard of six hundred souldiers for fear of the *Florentine:*) another million is spent in payes, and in setting forth the *Caravan* unto *Mecha*: the third hath the *Bassa* for the supportance of his own estate, and entertainment of his dependants. But this is little in regard of that which was raised thereof in the raign of *Auletes*, who received seven millions and a half of Crowns, much more supposed to have yeilded to the more provident *Romans*.

Having the same stamp with the Sultanie, the name of Cairo added where it is coyned: of better value, in that of finer gold by two or three Aspers.

The *Bassa* now being, and called *Mahomet*, is a man well stricken in years, of a sowre and inflexible nature. At his first entrance he cut off the heads of foure thousand *Spachies*, that had borne themselves too insolently, and committed many outrages and extortions. He sent the great men that bore over-much sway, unto *Constantinople*; those that refused to goe, he caused to be strangled; using the aid of the *Arabians* (who justly hated the other) in all his executions. If a robbery be committed, and the thieves escape, such as are appointed to guard those quarters, doe suffer in their stead; insomuch as often they attach poor innocents, when they cannot apprehend the guilty, to deliver themselves from punishment. They bore holes thorow the condemned's arms, stretcht wide on staves; in which are candles stuck, that burn down into the flesh; and are led in that manner thorow the City unto the place of execution. Others are stript of their skins, yet live in horrible torment so long as the executioners steel offends not the navell. Drunkennesse is punished with death; and all disorders so severely lookt into, that I think in no other place you shall see so few among such a multitude of people. The malice his rigour procured, had caused himselfe to confine himselfe to the Castle for a twelve moneth before our coming to *Cairo*: but his government is so well approved by the *Grand Signior*, that to do him the more honor, he hath given him his daughter in marriage, a child of four years old, which hath been solemnized with all possible ceremonies. One thing more is in him praise-worthy; that he will hardly suffer a Christian no turn *Mahomet*, either out of the dislike of his own religion, or knowing well that they doe it onely for commodity and preferment.

Egypt is now divided into three Provinces; that which lies South of *Cairo*, is called *Sahid*: that between *Cairo*, *Roſetta*, and *Alexandria*; *Erriſia*: and that between *Cairo*, *Damiata*, and *Teneſe*, *Maremma*. *Sahid* exceedeth the reſt in line, all ſorts of pulſes, poultrey, and cattell: *Erriſia* in fruits, and rice, and *Maremma* in cottons, and ſugar. The inhabitants of *Erriſia* and *Maremma* are more civill then thoſe of *Sahid*, as more converſing with forainers; *Sahid* being onely reſorted unto by a few *Æthiopians*. The *Pharoes* and ancient *Egyptian* Nobility did reſide in *Sahid*, the *Ptolomies*, in *Erriſia*; the *Romans*, and *Greeks* along the ſea-coaſts. But the *Mahometans* made the midſt of the Land the ſeat of their Empire, both the better to keep the whole in ſubjection, and for fear of the Chriſtians invading the the maritim places. The *Egyptians* of the middle times, were a people degenerating from the worth of their anceſtors; prone to invocations, devoted to luxury, cowardly, cruell; naturally addicted to ſcoffe and to cavill, detracting from whatſoever was gracious and eminent. Thoſe that now inhabite the countrey are for the moſt part *Moores*. *Turks* there are many, and *Jews*, which reſide onely in Cities, ſtore of *Arabians*, and not a few *Negroes*. Of *Chriſtians* the native *Copties* are the moſt in number: ſome *Greeks* there be, and a few *Armenians*.

The *Egyptian Moores* (deſcended of the *Arabians*, and underſtanding each other) are men of a mean ſtature, tawny of complexion, and ſpare of body; ſhrill-tongued, and nimble-footed; naturally induſtrious, affecting more their profit then their eaſe, yet know they how to live of a little, as in nothing riotous. Rather crafty are they then wiſe; more obſervant then faithfull: and by much more devout then the *Turks* in the *Mahometan* Religion. In learning they are utterly ignorant. Amongſt them none are noble: few admitted to the ſouldiery, (nor ſuffered in towns to wear weapons) not any to Magiſtracy. In Cities the beſt of them exerciſe merchandize: rich by means of their traffick with the *Indians*; yet that decayed ſince our Eaſt-Indian voyages; inſomuch as ſpices brought out of the *Levant* heretofore, are now with profit brought thither by our Merchants. In habit they differ little from the *Turks*, excepting ſome of the younger ſort, who wear ſide coats of linnen (the ancient habit of that countrey) girt to their waſtes, and towels thrown about their necks of the ſame. (Divers of the *Negroes* wear veſts like ſurplices.) The poorer people wear long garments of hair, ſtreakt black and white; in the winter, ſide-coats of cotten. The beggers by ſinging, both get relief, and comfort their poverty; playing withall upon drums which are faſhioned like ſives. A number here be afflicted with ſore-eyes, either by the reflecting heat, the ſalt duſt of the ſoyle, or exceſſive venery: for the pocks is uncredibly frequent amonſt them. The women when out of their houſes, are wrapt from the crown of the head to the foot in ample robes of linnen, ſpreading their armes underneath to appear more corpulent. For they think it a ſpeciall excellency to be fat; and moſt of them are ſo: ſo in frequenting the *Bannias*, for certain days together; wherein they uſe ſuch diet and frictions, as daily uſe confirmeth for effectuall. They cover their faces with black cypreſſe beſpotted with red. Their under garments are of lighter ſtuffes then the *Turkiſh*, but not differing in faſhion. The better ſort wear hoopes of gold and ſilver about their armes, and above their ancles: others of copper; with pieces of coyn half covering their fore-heads; and plates hung about their necks, &c. Both men and women do brand their armes for the love of each other. Divers of the women I have ſeen with their chinnes diſtained into knots and flowers of blue, made by pricking of the skin with needles, and rubbing it over with ink and the juice of an herb, which will never wear out again. They have quick and eaſie labour, bearing heretofore often two, and ſometimes three at a burthen: though alſo born in the eighth moneth living; rarely, if elſ-where heard of. In the adjoyning deſarts of Saint *Macario*, a plant there is, low, leave-leſſe, brown of colour, branched like corall, and cloſed at the top: this in the time of the labour of women, they ſet in water in ſome corner of the room, which ſtrangely diſplayeth: procuring (as they generally conjecture) eaſie deliveries. The countrey people doe follow husbandry. They are not long in dreſſing themſelves, being onely wrapt in a ruſſet mantle: nor have the women any better coverture: hiding their faces with beaſtly clouts, having holes for their eyes; which little is too much to ſee, and abſtain from lothing. Over their ſhaſhes the men wear rounds of ſtiffened ruſſet: to defend their brains from the piercing fervor. A people breaths not more ſavage and naſty; cruſted with dirt, and ſtinking of ſmoke, by reaſon of the * fuell, and their houſes which have no chimnies. Some of them dwel under beggerly tents, and thoſe eſteemed of the old inhabitants.

* *Stercus bovinum.*

But the *Copties* are the true *Egyptians*, retaining the name of *Captus* that ancient City an Territory, a little below, and on that side the River where once stood *Thebes* against the Island of the *Tenterites*. The name signifieth Privation; so called for that there *Isis* cut off a lock of her hair, and put on funerall garments for the death of *Osiris*. Others will have them so called in regard of their circumcision. These, as I said, are Christians notwithstanding they are circumcised: whereof they now begin to be ashamed; saying, That in the countrey they are thereunto compelled by the *Moores*, and in Cities where secure from violence, they use it not: howbeit, doing it rather, in that an ancient custome of their nation (mentioned by *Herodotus*) then out of Religion. They were infected with that heresie of one nature in Christ, long before *Jacobus* (of whom now named, and of whom wee shall speak hereafter) divulged it it *Syria*. At this day they professe him to be perfect God and perfect man; yet dare not distinguish his natures, for fear of dividing his person. They baptize not their children untill forty dayes old. On Saturday presently after midnight they repair to their Churches, where they remain wel-nigh untill Sunday at noon; during which time they neither sit not kneel, but support themselves upon crutches. The Priest is veiled and vested in linnen, having two or three boyes apparelled alike, and sequestred from the rest of the people, to assist him; for they conferre inferiour Orders upon children. They sing over most part of the Psalmes of *David* at every meeting, with divers parcels of the old and new Testaments; the latter as written by *Nicomedes*: some in the *Coptike* language, understood but by few, most in the *Morisco*. Often both Priest and people conjoyne in savage noises, to our judgements not articulate. The Priest not seldome elevateth a red cloth (under which, I suppose, is the Sacrament) which they administer in both kinds, and give it to Infants presently after Baptisme. In the Churches they have the picture of our Saviour, and the blessed Virgin, but not over their Altars; nor for any thing I could perceive doe they reverence them. In certaine chests they preserve the bones and ashes of such as have turned *Mahometans*, and afterwards recanted, for which they have suffered Martyrdome. At their entrance they kisse their hands and lay them upon one another; the women in grated galleries separated from the men. Extreme-unction, Prayer for the dead and Purgatory, they admit not of. The *Roman* Church they hold for hereticall, and reject all generall Councils, after that of *Ephesus*. Yet a multitude of late have been drawne to receive the Popish Religion (especially in *Cairo*) by the industry of Friers; having had the *Roman* Liturgy sent them from *Rome*, together with the Bible, in the *Arabick* language. Of *Alexandria* hath the Patriarch his name; but his aboad is in *Cairo*. Six dayes journey above *Cairo* up the River, they have a great City called *Saiet*; where Christ and his Mother, was said to have made their abode untill the death of *Herod*: unto which, growing old and sickly, they repaire, as desirous to die there: where there is a goodly Church, though something ruinous: built by *Hellen* the mother of *Constantine*, and consecrated to the blessed Virgin. They never eat in the day time during the Lent, but on Saturdayes and Sundayes. They wear round caps, towels about their necks, and gowns with wide sleeves, of cloth, and stuffes lesse ponderous. These live in more subjection then the *Moores*, by reason of their religion: and pay yeerly a certain sum for their heads to the *Bassa*, Ignorant they are in the excellencies of their ancestors, but retaining their vices. Some of them professe some knowledge in Magick: being but jugglers, compared with the former, by whom such miracles were effected.

Called commonly and corruptly Cofties.

An incredible number of Cities are reported by Authors to have been in this countrey: of whom the most famous were *Syene*, (now *Asna*) seated under the Tropick of Cancer (in which was a well of marvellous depth, en lightned throughout by the Sun, in the Summer Solstice:) the Regall *Thebes* destroyed by *Cambyses*; eighty furlongs long, and built all upon vaults:

20000 according to Pliny l. 5. c. 6.

Qua centum portarum sunt: ducenti autem per unamquamque.
Viri egrediantur cum equis & curribus.
——Ubi multæ in domibus opes reconditæ jacent.
Hom. Il. l. 9.

With hundred gates: through each two hundred may
On chariots mounted passe in fair array;
Whose houses much hid treasure hold——

(called after, the City of *Jupiter*, now shewing some few foundations and reliques of old glories:) *Memphis*, *Babylon*, and *Alexandria*: whither it is high time that we return.

Called by the Turks Scandaria.

After *Alexander* had subdued *Egypt*, determining to build a City that might preserve his memory, and to plant it with *Grecians*; he made election of his Promontory: advised

adviſed (as it is ſaid) thereunto by *Homer* in a dream, who ſeemed to pronounce theſe verſes.

An iſle there is by ſurging ſeas embrac'd
Which men call Pharus, before Egypt plac'd.

Inſula deinde quædam eſt valde undoſo in Ponto,
Ægyptum ante (Pharum vero ipſam vocant.)
Odyſ. l. 4.

The platform for want of chalke, was laid out with meal; prognoſticating thereby her enſuing felicity: drawn in the figure of a *Macedonian* cloak; and afterward walled by *Ptolomy*. The ſides ſtretching out in length, contained in diameter three thouſand ſeven hundred paces; thoſe in the latitude, a thouſand contracted at the ends by narrow Iſthmuſes: here bounded with the lake, and there with the ſea. The contriver, and over-ſeer of the work was *Dinocrates*. From the gate of the Sunne, unto that of the Moon, on each ſide of the way ſtood ranks of pillars; in the midſt a ſpacious Court, let into by a number of ſtreets: inſomuch as the people that paſſed thorowout, in ſome ſort did ſeem to have undertaken a Journey. On the left hand of this ſtood that part of the City which was named of *Alexander*; being as it were a City of it ſelfe, whoſe beauty did herein differ: for look how far thoſe columnes directly extended in the former, ſo did they here, but obliquely placed. So that the ſight diſperſed thorow multitudes of ways, and raviſhed with the magnificency thereof, could hardly be ſatisfied. A wonderfull adorning thereunto were the Fannes, and regall palaces poſſeſſing wel-nigh a fourth part of the City; for every one did ſtrive to adde ſome ornament as well to the houſes of their Kings, as to the Temples of their Gods: which ſtood on the Eaſt ſide of the City; adjoyning, and participating one with another. Amongſt the which was that famous *Muſæum* founded by *Philadelphus*, and endowed with ample revenues: planted with ſuch as were eminent in liberal Sciences, drawn thither by rewards, and cheriſhed with favours. He cauſed the Philoſophy of the *Egyptians* (before all one peculiar to the Prieſts) to be divulged in Greek for the benefit of Students. Hee procured ſeventy of the principall learned amongſt the *Jews* to tranſlate the Bible, called at this day the *Septuagint*: And erected that renowned Library furniſhed with ſeven hundred thouſand volumes, burnt long after by miſhap that time when *Cæſar* was driven into a narrow exigent by the unlookt for aſſault of *Achilles*. Renewed, and augmented by the *Romane* Emperours, it flouriſhed untill the *Mahometans* ſubdued *Egypt*, and ſubverted all excellencies with their barbariſme. Within a *Seraglio* called *Somia*, belonging to the Palaces, the *Ptolemies* had their ſepultures, together with *Alexander* the Great,

Of Macedon, in ſacred vault poſſeſt,
And under high piles royall aſhes reſt.

Cum tibi ſacrato Macedon ſervatur in antro,
Et regum cineres extructo monte quieſcunt.
Lucan. l. 8.

For *Ptolemy* the ſon of *Sadus* took his corps from *Perdiccas*: who bringing it from *Babylon*, and making for *Egypt*, with intention to have ſeized on that Kingdome, upon his approach was glad to betake himſelf into a deſart Iſland, where he fel (thruſt thorow with javelins) by the hands of his Souldiers: who brought the body unto *Alexandria*, and buryed it in the place aforeſa'd; then incloſed in a ſepulchre of gold. But *Cybioſactes* the *Cyprian*, eſpouſing the eldeſt daughter of *Auletes*, and in her right poſſeſt of the Kingdome, (ſhe being elected Queen) diſpoyled the body of that precious coverture: when forthwith ſtrangled by *Cleopatra*, he lived not to enjoy the fruits of his covetouſneſſe. After that it was covered with glaſſe; and ſo remained untill the time of the *Saracens*. There is yet here to be ſeen a little Chappel; within, a tombe, much honoured and viſited by the *Mahometans*, where they beſtow their almes; ſuppoſing his body to lie in that place: Himſelfe reputed a great Prophet, they being ſo informed by their *Alcoran*.

Againſt the City ſtands the Ile of *Pharus*, which was joyned to the Continent by bridge (that alſo ſerved to ſupport an Aquaduct) thorow which boats paſſed from one haven into another, both made by the benefit of the Iſland. In a promontory thereof on a rock environed by the ſea, *Philadelphus* cauſed a tower to be built of a wonderfull height; aſcending by degrees, and having many Lanterns at the top, wherein lights burned nightly for a direction to ſuch as ſailed by ſea. For the coaſts upon both ſides being rocky, low, and harbourleſſe, could not otherwiſe be approached without eminent danger. Yet divers times the multitude of lights appearing a far off as one, and miſtaken for a ſtar, procured contrary effects,

Now called Magrab.

Acrolachiar Prom.

to the promiſed ſafety. This had the repute of the Worlds ſeventh wonder, named after the name of the Iſland. At this day a generall name for ſuch as ſerve to that purpoſe. *Soſtratus* of *Gnydos* the ambitious architect, ingraved thereupon this inſcription: *SOSTRATVS OF GNYDOS THE SON OF DEXIPHANES, TO THE GODS PROTECTORS FOR THE SAFEGVARD OF SAILERS*; which hee covereth with plaiſter, inſcribing the ſame with the name, and tittle of the King: that that ſoon waſting, his own written in marble might be celebrated to eternity. This promontory ſtretching neer unto that of the oppoſed Continent, doth make a narrow entrance into a dangerous haven, called the Port of the Tower: before, and within there being many rocks, ſome covered, and others eminent, which continually trouble the repulſed waters. That on the other ſide, called the chained-up Port, more ſecure then convenient, is now onely reſerved for the *Turkiſh* gallies.

On the South-ſide of the City, and not far removed, is the lake *Mareotis*, in time paſt reſembling a Sea both in greatneſſe and profundity. Made by the labour of man, as *Herodotus* conjectures by the two Pyramides in the middle: being as farre under the water as above: that above ſurmounting it fifty paces. On each there ſtood a Coloſſus of ſtone, adding as much more to the height of the viſible building. Theſe were the ſepulchres of King *Mœris* and his wife, who is ſaid to have digged that lake, which naturally produces no water; having a dry and ſandy bottome, but repleniſhed yearly by the in-undations of *Nilus*, let in by ſundry channels, at whoſe mouthes were floud-gates, to moderate the exceſſe of ebbs and over-flowes: increaſing for ſix moneths together, and for as long diminiſhing. A work of exceſſive charge, and incredible performance. To this not much inferior adjoyneth the Labyrinth; in the midſt whereof were thirty ſeven Palaces, belonging to the thirty ſeven Juriſdictions of *Egypt*, (whereof ten were in *Thebais*, ten in *Delta*, and ſeventeen in the middle *Region*) unto which reſorted the ſeverall Preſidents to celebrate the feſtivals of their gods (who had therein their particular Temples; moreover fifteen Chappels, containing in each a *Nemiſis*) and alſo to adviſe of matters of importance concerning the generall wel-fare. The paſſages thereunto were thorow caves of a marvellous length; full of winding paths as dark as hell, and roomes within one another; having many dores to confound the memory, and diſtract the intention; leading into inexplicable errour: now mounting aloft, and again re-deſcending, not ſeldome turning about walls infolded within one another in the forme of intricate mazes, not poſſible to thred, or ever to get out without a conductor. The building more under the earth then above, being all of maſſie ſtone, and laid with that art, that neither cement nor wood was employed thorowout the univerſal fabrick. The end at length attained to, a pair of ſtaires of ninety ſteps conducted into a ſtately Portico ſupported with pillars of *Theban* ſtone: the entrance into a ſpacious hall (a place for their generall conventions) all of poliſhed marble, adorned with the ſtatues of gods and men; with others of monſtrous reſemblances. The chambers were ſo diſpoſed, that upon their opening, the dores did give reports no leſſe terrible then thunder. The firſt entrance was of white marble, within thorowout adorned with marble columns, and diverſity of figures. By this defigured they the perplexed life of man, combred and intangled with manifold miſchiefs, one ſucceeding another: thorow which impoſſible to paſſe without the conduct of wiſdome, and exerciſe of unfainting fortitude. *Dedalus* was ſaid to have imitated this in that which he built in *Crete*: yet expreſſing hereof ſcarce the hundred part. Who ſo mounted the top, ſhould ſee as it were a large plain of ſtone: and withall thoſe ſeven and thirty Palaces, environed with ſolid pillars, and walls conſiſting of ſtone of a mighty proportion. At the end of this Labyrinth there ſtood a ſquare Pyramis of a marvellous breadth, and anſwerable altitude: the ſepulchre of King *Iſmandes*, that built it. About this lake grew excellent wines, and long laſting.

— Gemmæque capaces
Excepere merum ſed non Mareotidos uvæ
Nobile, ſed paucis ſenium cui contulit annis.
Lucan. l. 8.

— *And ample goblets ſwell,*
Not with the generous juice of grapes that grow
By Mareotis, nor that laſteth ſo.

This lake afforded another haven unto the City, then that of the Sea more profitable by reaſon of the commodities of *India*, the *Arabian* Gulph, and up-land parts of *Egypt*, brought down by the conveniency of that paſſage by channels now utterly

utterly ruined. And the same by a narrow cut was joyned unto another lake, far less, and neerer the sea: which at this day too plentifully furnisheth all *Turkie* with saltpetre. Between the lesse Lake and the City, there passeth and artifical chanel, which serveth them with water (for they have no wels) in the time of the deluge: conveyed by conduits into ample cisterns (now most of them fenny for want of use: and occasion of much sickness in the summer) and so preserved untill the succeeding overflow. For *Alexandria* was all built upon vaults, supported with carved pillars one above another, and lined with stone; insomuch as no small proportion thereof lay concealed in earth, consider we either the cost or quantity.

Such was this Queen of Cities and *Metropolis* of *Africa*: but

Ah how much different is
That Niobe from this!

Heu quantum Niobe, Niobe distabat ab illa!
Ovid. Met. l. 6.

who now hath nothing left her but ruines, and those ill witnesses of her perished beauties: declaring rather, that townes as well as men, have their ages and destinies. Onely those walls remain which were founded (as some say) by *Ptolemy*, one within another, imbattelled and garnished with three-score and eight turrets; rather stately then strong, if compared with the modern. Yet these, by the former descriptions, and ruines without, appear to have immured but a part of the City. After that destroyed by the *Saracens*, it lay for a long time wast: untill a *Mahometan* Priest, pronouncing (as he said, out of *Mahomets* Prophecies) indulgences to such as should re-edifie, inhabite, or contribute money thereunto within certain days, did in a short season re-people it. But a latter destruction it received by the *Cypriots*, *French*, and *Venetians*, about the time that *Lewis* the fourth was enlarged by the *Sultan*, who surprized the City with a marvellous slaughter. But hearing of the approach of the *Sultan*, (who had raised a great army for their relief) despairing to maintain it, they set it on fire, and departed. The *Sultan* repayring the walls as well as he could, built this Castle that now stands on the *Pharus*, for the defence of the haven; and brought it to that state wherein it remaineth. Sundry mountains are raised of the ruines, by Christians not to be mounted; lest they should take too exact a survey of the City: in which are often found (especially after a shower) rich stones, and medals engraven with the figures of their gods, and men, with such perfection of art, as these now cut, seem lame to those, and un-lively counterfeits. On the top of one of them stands a watch-tower, where continuall sentinell is kept, to give notice of approaching sails. Of Antiquities, there are few remainders: onely an Hieroglyphicall Obelisk of *Theban* marble, as hard well-nigh as *Porphyrie*, but of a deeper red, and speckled alike, called *Pharaohs Needle*, standing where once stood the palace of *Alexander*: and another lying by, and like it, halt buryed in rubbidge. Without the walls on the South-west-side of the City, on a little hill stands a Columne of the same, all of stone: eighty six Palmes high, and thirty six in compasse, the Palme consisting of nine inches and a quarter, according to the measure of *Genoa*, as measured for *Zigal Bassa* by a *Genoëse*: set upon a square cube (and which is to be wondred at) not half so large as the foot of the Pillar: called by the *Arabians*, *Hemadeslaeor*, which is, the Columne of the *Arabians*. They tell a fable, how that one of the *Ptolemies* erected the same in the furthest extent of the haven, to defend the City from Navall incursions, having placed a Magicall glasse of steel on the top; of vertue (if un-covered) to set on fire such ships as sail'd by. But subverted by enemies, the glasse lost that power, who in this place re-erected the Column. But by the Westerne Christians it is called, The pillar of *Pompey*: and is said to have been reared by *Cæsar*, as a memoriall of his *Pompeian* victory. The Patriarch of *Alexandria* hath here a house adjoyning to a Church; which stands (as they say) in the place where Saint *Marke* was buryed, their first Bishop and Martyr: who in dayes of *Trajan*, haled with a rope tyed about his neck unto the place called *Angeles*, was there burned for the testimony of Christ, by the idolatrous Pagans. Afterward his bones were removed to *Venice* by the *Venetians*, he being the Saint and Patron of that City. There be at this day two Patriarchs, one of the *Greeks*; another of the *Circumcised*, the uniuersall Patriarch of the *Coptites* and *Abissines*. The name of the *Greek* Patriarch now being, is *Cyril*; a man of approved vertue and learning, a friend to the reformed Religion; and opposing the contrary: saying, That the differences between us and the *Greeks*, be but shels; but that those are kernels between them and the other. Of him something more shall be spoken hereafter. The buildings now be-

ing, are mean and few, erected on the ruines of the former: that part that lyeth along the shore inhabited onely, the rest desolate: the walls almost quadrangular; on each side a gate; one opening towards *Nilus*, another regards *Mariotis*, the third the desart of *Barcha*, and the fouth the haven. Inhabited by *Moors*, *Turks*, *Jews*, *Cofties*, and *Grecians*, more in regard of Merchandize, (for *Alexandria* is a free port, both for friend and enemy) then for the conveniency of the place: seated in a desart, where they have neither tillage nor pasturage, except what borders on the lake; that little, and un-husbanded: yet kept they good store of goats, that have ears hanging down to the ground, which feed amongst the ruines. On the Isle of *Pharus*, now a part of the continent, there stands a Castle, defending the entrance of the haven; which hath no water but what is brought upon Camels from the cisterns of the City: this, at our coming in, as is the use, we saluted with our ordnance. As many of us as came ashore, were brought to the Custome-house, to have our selves, and our valeisas searched: whereten in the hundred is to be paid for whatsoever we have, and that in kind, onely money pays but one and a half; whereof they take an exact account, that thereby they may aim at the value of returned commodities; then paying eleven in the hundred more, even for such goods as are in property un-altered: At so high a rate is this free traffick purchased: the *Mahometan* here paying as much as the Christian. The customes are farmed by the *Jews*, paying for the same unto the *Bassa* twenty thousand * Madeins a day, thirty of them amounting to a Royall of eight. Wee lodged in the house of the *French* Consul, unto whose protection all strangers commit themselves. The Cane lockt up by the *Turks* at noons and at nights, for feare that the *Franks* should suffer or offer any outrage. The Vice-consul keeps a table for Merchants: the Consul himself a *Magnifico*, lesse liberal of his Presence, then industrious to pleasure; yet rather stately then proud; expecting respect, and meriting good will: that was a Priest, and would be a Cardinall; with the hopes whereof they say, that he feasteth his ambition. By him wee were provided of a *Janizary* for our guard unto *Cairo*: his hire five pieces of gold, beside his own diet, and his mans; with provision of powder. For our asses (not inferiour in this countrey unto horses for travell) half a shariffe a piece, for our camels a whole one. At the gate they tooke a Madein a head, for our selves and our asses, so indifferently do they prize us: through which wee could not passe without a *Tescaria* from the *Cadee*, the principall officer of this City.

On the second of February in the afternoon we undertook our journey: passing thorow a desart producing here and there a few un-husbanded Palmes, Capers, and a weed called *Kall* by the *Arabs*. This they use for fuell, and then collect the ashes, which crusht together like a stone, they sell in great quantity to the *Venetians*: who equally mixing the same with the stones that are brought them from *Pavia* by the river of *Ticinum*, make thereof their crystalline glasses. On the left hand we left divers ruinous buildings, once said to have been the royall mansion of *Cleopatra*. Beyond which stands *Bucharis*; once a little, but ancient City; now onely shewing her foundations: where grow many Palmes which sustain the wretched people that live thereabout in beggerly cottages. There on a rock a tower affordeth light by night to the sailer, the place being full of danger. Anon we passed by a guard of Souldiers, there placed for the securing of that passage; paying a Madein for every head. Seven or eight miles beyond, we ferryed over a Creek of the Sea. On the other side stands a hand-some Cane, not long since built by a *Moore* of *Cairo*, for the relief of travellers, containing a quadrangle within, and arched underneath. Under one of these arches we reposed; the stones our beds, our fardels the bolsters. In such like places they unload their merchandize, refreshing themselves and their camels with provision brought with them, secured from thieves and violence. Giving a trifle for oil, about mid-night we departed, having here met with good store of company; such as were allowed travelling with their matches light, and prepared to receive all on-sets. The *Moores* to keep themselves awake, would tell one tale an hundred times over. By the way again, we should have paid *Caphar*, but the benefit of the night excused us. Travelling along the sea-shore, and at length inclining a little on the right hand, before day we entred *Rosetta*, repairing to a Cane belonging to the *Franks*. Our best entertainment an under-room, musty, without light, and the unwholsome floore to lie upon.

This City stands upon the principall branch of the *Nile*, (called heretofore *Canopus*,) which about some three miles beneath dischargeth it selfe into the sea. Having here (as at *Damiata*) his entrance crossed with a barre of sand, changing according

to

to the changes of the winds, and beathing of the ſurges; inſomuch that the Jerbies that paſſe over, are made without keels, having flat and round bottomes: a pilot of the town there ſounding all the day long, by whoſe directions they enter, and that ſo cloſe unto him, that one leaps out of that boat into the other to receive pilotage, and returneth ſwimming. The Jerbies that can paſſe over this barre, may, if well directed, proceed unto *Cairo*. *Roſetta* (called *Raſid* by the *Egyptians*) perhaps derived of *Ros*: which ſignifieth *Rice*, and ſo named for the abundance that it uttereth; (they here ſhealing monethly three hundred quarters) was built by the ſlave of an *Egyptian Caliph*. The houſes are all of brick, not old, yet ſeeming ancient: flat-rooft, as generally all be in theſe hotter countries, (for the *Moors* uſe much to lie on the tops of their houſes) jetting over aloft like the poops of ſhips, to ſhadow the ſtreets that are but narrow, from the Suns reflections. Not ſmall yet of ſmall defence; being deſtitute of walls, and other fortifications. I think no place under heaven is better furniſhed with grain; fleſh, fiſh, ſugar, fruits, roots, &c. Raw hides are here a principall commodity, from hence tranſported into *Italy*.

In this place, or not much below it, ſtood that infamous City of *Canopus*: ſo called of *Canobus Menelaus* his pilot, there buried by his maſter, who on theſe coaſts had ſuffered ſhip-wrack. For of all the Princes of *Greece* that ſurvived the *Trojan* wars, not one but miſ-carried: either by incenſed Seas, or domeſticall treaſons. As they fain through the rage of *Minerva* their late protectreſſe, for the rape of *Caſſandra*, committed in her Temple; and angry Gods, the bootleſſe favourers of ſubverted *Ilium*;

——This know
Eubœan rocks, Minerva's adverſe ſtarre
And vengefull Caphareus. From Troyes warre
Toſt unto ſundry ſhores, to that far land
Stray'd Menelou, where Proteus columnes ſtand.

——Sic triſte Minervæ
Sidus & Eboicæ cautes, ultorque Caphareus,
Militia ex illa diverſum ad litus abacti.
Atrides Protei Menelaus ad uſque columnas
Exulat, &c.
Virg. Æn. l. 11.

For *Proteus* then was King of *Egypt*: by whom friendly entertained, after eight yeers wandring he returned in his countrey. Of this place thus ſpeaketh that Prince of Poets.

Happy inhabiters of Greek Canopus
Where Nile all over-ſpreads with his high flow,
Who ere their fields in painted frigots row.

Nam qua Pellæi gens fortunata Canopi
Accolit effuſo, ſtagnantem flumine Nilum
Et circum pictus vehitur ſua rura phaſelis,
Virg. Georg. l. 4.

Throughout the world notorious for luxury, and practiſed variety of effeminacy, and beaſtlineſſe. Whereof the Satyre then, dwelling in the Province of *Thebais*.

The barbarous crue of defam'd Canopus
Mate not the luxury here ſeen by us.

——Luxuria quantum ipſe notavi
Barbara famoſo non cedit turba Canopo.
Juv. Sat. 15.

For within *Canopus* ſtood the Temple of *Serapis*: to whoſe often feſtivalls reſorted a world of people from *Alexandria* down the artificall chanels. Which day and night were well-nigh covered with painted boats, fraught with men and women: chanting amors, and dedicating their behaviours to the exceſſe of liberty. Of which *Pampinius* excuſing himſelf that he

Nor, trading did in lowd delights delight
Of Pharian barges, nor boyes exquiſite
In infamies of Nile, whoſe tongues conſent
Unto their geſtures; both like impudent.

Non ego mercatus Pharia de puppe loquaces
Delicias, doctumve ſui convitia Nili
Infantem, linguaque ſimul ſalibuſque protervum
Dilexi.
Statius l. 5.

The City it ſelf containing divers lakes in which were bowers and places of ſolace, agreeable to their vanities. Amongſt whom (ſaith *Seneca*) who ſo avoided vice, avoided not infamy: the very place adminiſtring a ſuſpicion.

The next day but one that followed, we imbarqued for *Cairo*, in a Jerbie unto which ſeven water-men belonged; which we hired for twelve dollars. This arme of the *Nile* is as broad at *Roſetta*, as *Thames* about *Tilbury*; ſtraightning by little and little, and then in many places ſo ſhallovv, that oft vve had much adoe to free our ſelves from the flats that had ingaged us: the vvater being ever thick, as if lately troubled;

troubled; and passing along with a mute and un-speedy current. Ten miles above *Rosetta* is that cut of the River which runs to *Alexandria*. By the way wee often bought as much fish for six pence, as would have satisfied twenty. On each side of the River stand many Towns, but of no great esteem, for the most part opposite: but partly of brick, and partly of mud; many of the poorer houses appearing like Bee-hives: seated on little hills thrown up by the labour of man, to preserve them and their cattell in the time of the over-flow. Upon the banks all along are infinite numbers of deep and spacious vaults, into which they doe let the River; drawing up the water into higher cisterns, with wheeles set round with pitchers, and turned about by *Buffolooes*. From whence it runs along in little trenches made upon the ridges of Banks, and so is conveyed into their severall grounds, the countrey lying all in a levell. The winds blew seldome favourable: insomuch as the poor *Moores*, for most part of the way, were inforced to hale up the boat; often wading above their middles to deliver it from the shallows. At every enforcing of themselves (as in all their labours) crying *Elough*: perswaded that God is neer them when they name him, the devill farre off, and all impediments lessened. Of these it is strange to see such a number of broken persons; so being by reason of their strong labour and weak food. The pleasant walkes which we had on the shore, made our lingring passage lesse tedious. The fruitfull soile possessing us with wonder; and early maturity of things, there then as forward as with us in June; who begin to reap in the ending of March. The sugar canes served our hands for staves, and feasted our tasts with their liquour. By the way we met with troops of horse-men: appointed to clear those passages from thieves, whereof there are many, who also rob by water and little frigots. Which made our carefull *Janizary* (for so are most in their undertaken charges) assisted by two other (to whom we gave their passage, who otherwise would have taken it) nightly to keep watch by turnes: discharging their harquebushes in the evening, and hanging out kindled matches to terrifie the thieves, and testifie their vigilancy. Five dayes now almost spent since we first imbarqued, and houre before Sunset we sailed by the Southern angle of *Delta*, where the River divideth into another branch, not much inferiour unto this, the East bounds of that Iland (which whether of *Asia* or *Africa*, is yet to be decided) entring the Sea (as hath been said) before below *Damiata*. Proceeding up the River, about twi-light we arrived at *Bolac*, the port town to *Cairo*, and not two miles distant: where every Frank at his landing is to pay a dollar. Leaving our carriages in the boat, within night wee hired six Asses, with their drivers for the value of six pence to conduct us unto *Cairo*; where by an English Merchant we were kindly entertained, who fed and housed us *gratis*.

Hucha Hibnu Nasish the *Arabian*, invading a part of *Africa*, and making himselfe Lord of the same, built a City in the desarts, as fearing the treachery of the *Africans*, some hundred and twenty miles from the ruines of *Carthage*, which he called *Cairo*: the name signifieth in the *Arabick* tongue, a place of convention: or rather, *El Chahira*, which signifieth a compeller. From that time the *Arabians* began to mixe with the *Moores*, from whence this affinity in their speech doth proceed; yet accustomed they in their songs to mention their genealogies, and to joyne with their own names the name of their Nation. This Kingdome for certain years continued in his family, and grew so great in the dayes of *Elcan Caliph*, who entred on that principality and Priest-hood in the year of our Lord 996 that he sent out *Gehor*, by birth a *Dalmatian* (whom of a slave hee had made of his Councill) with a mighty Army; who subdued all *Numidia*, and *Barbary*: and in a second expedition conquered both *Egypt*, and *Syria*. But mistrusting the forces of *Eluir Caliph* of *Babylon*, (to whom the *Vice-Caliph* of *Egypt* was fled) hee built for a refuge this great, and then strong City, which he named *Elchairo* in memoriall of the other. *Scaliger* the elder writes, that *Gehor* built it to fortifie himselfe against his master, having rebelled: but *Leo* the *African*, that he sent for the *Caliph* into *Barbary*, and invested him in his conquests. This City is seated on the East-side of the River, at the foot of the Rocky mountain *Muccat*: winding therewith, and representing the form of a crescent: stretching South and North vvith the adjoyning suburbs, five *Italian* miles; in breadth scarce one and a halfe vvhere it is at the broadest. The vvalls (if it be vvalled) rather seem to belong unto private houses then othervvise: yet is the City of a marvellous strength: as appeared by that three dayes battell carryed thorovv it by *Selymus*, and maintained by a

poor

poor remainder of the *Mamalucks*. For the ſtreets are narrow, and the houſes high-built, all of ſtone, well-nigh to the top: at the end almoſt of each a gate; which ſhut (as nightly they are) make every ſtreet as defenſive as a Caſtle. The houſes more beautifull without, then commodious within: being ill contrived with comber-ſome paſſages. Yet are the roofs high pitcht: and the uppermoſt lightly open in the midſt to let in the confortable air: flat, and plaiſtred above; the walls ſurmount-ing their roofs, commonly of ſingle bricks, (as are many of the walls of the up-permoſt ſtories) which ruined on the top, to ſuch as ſtand aloft afford a confuſed ſpectacle: and may be compared to a grove of flouriſhing trees that have onely ſeere and periſhed crownes. Their locks and keyes be of wood; even unto dores that are plated with iron. But the private buildings are not worth the mentioning, if com-pared to the publicke: of which the Moſques exceed in magnificency: the ſtones of many being curiouſly carved without, ſupported with pillars of marble, adorned with what Art can deviſe, and their Religion tolerate. Yet differ they in form from thoſe of *Conſtantinople*; ſome being ſquare with open roofs in the middle of a huge proportion, the covered circle tarraſt above: others ſtretching out in length; and many fitted unto the place where they ſtand. One built (and that the greateſt) by *Gehor* called *Gemith ſhare*: hee being named *Haſhare* by the *Caliph*, which ſigni-fieth Noble. Of theſe in this City there is reported to be ſuch a number, as paſſes belief, So that I liſt not name it. Adjoyning unto them are lodgings for *Santons* (which are fools, and mad-men) of whom we have ſpoken already. When one of them die, they carry his body about in proceſſion, with great rejoycings: whoſe ſoul they ſuppoſe to be rapt into Paradiſe. Here be alſo divers goodly hoſpitals, both for building, revenue, and attendance: amongſt which that built by *Piſtor* the firſt *Sul-tan* of the *Mamalucks*, is moſt remarkable; endowed by him with the yearly reve-nue of two hundred thouſand *Shariffes*. Next to theſe in beauty are the great mens *Se-raglio's*: by which if a Chriſtian ride they will pull him from his aſſe (for they prohi-bite us horſes, as not worthy to beſtride them) with indignation and contumely. The ſtreets are un-paved, and exceeding dirty after a ſhowre; (for here it raineth ſometimes in the winter, contrary to the received opinion, and then moſt ſubject to plagues) over which many beames are laid a-thwart on the tops of houſes, and covered with mats to ſhelter them from the Sunne. The like coverture there is between two high Moſques in the principall ſtreet of the City: under which when the *Baſſa* paſſeth, or others of quality, they ſhoot up arrows, which ſtick above in abundance. The occaſion of that cuſtome I know not. During our abode in the City fell out the feaſt of their little *Byram*, when in their private houſes they ſlaugh-ter a number of ſheep; which cut in gobbets, they diſtribute unto their ſlaves and to the poorer ſort of people, beſmearing the dores with their bloud: perhaps in imi-tation of the Paſſeover. The *Nile* (a mile diſtant) in the time of the in-undation, by ſundry channels flows into the City. When theſe channels grow empty, or the water corrupted, they have it brought them thence-forth from the River by Camels. For although they have many wels, yet is the water bad, and good for no other uſe then to coole the ſtreets, or to cleanſe their houſes. In the heart of the town ſtands a ſpacious Cane, which they call the *Beſeſtan*, in which (as in thoſe at *Conſtantinople*) are ſold all kind of wares of the finer ſort: ſelling old things by the call of, *Who gives more?* imitating therein the *Venetians*, or imitated by them. Three principall gates there by to this City: *Beb. Naufree*, or the gate of Victory, opening towards the Red-ſea; *Beb. Zuelia* leading to *Nilus* and the old town (between theſe the chief-ſtreet of the City doth extend,) and *Bebel Futuli*, or the Port of Triumph, on the North of the City and opening to the Lake called *Esbikie*. Three ſides there-of are incloſed with goodly buildings, having galleries of pleaſure which jetty over, ſuſtained upon pillars. On the other ſide (now a heap of ruines) ſtood the ſtately Palace of *Dulcibie*, Wife to the *Sultan Cattheus*: in vvhich vvere dores and jaumes of Ivory; the vvalls and pavements checkred vvith diſcoloured marble: Columnes of Porphyrie, Alablaſter, and Serpentine: the ſeelings flouriſhed vvith gold and azure, and in-laid vvith Indian Ebony, a vvood affirmed to be onely proper to that countrey.

India onely doth enjoy
The growing ſable Ebony.

—— Sola India nigrum
Fert Ebenum ——
Virg. Geor. l. 2.

Yet manifeſt it is, that there grevv thereof by the lake *Mareotis*,

Nor

——Hebenus Mareotica vastos.
Non operit postes.
Lucan. 10.

— Nor are the mighty pillars wrought,
With Ebony from Mareotis brought.

And in the Island of *Meroes*,

——nigris Meroen fecunda colonis,
Læta comis hebeni.——
Ibid.

Black peopl'd Meroes (hemm'd with rocks,)
Exulting in her Ebon locks,

a tree, which being cut down, almost equals a stone in hardnesse. In a word, the magnificency was such as could bedevised or effected by a womans curiosity, and the purse of a Monarch: Levelled with the ground by *Selymus*, the stones and ornaments thereof were conveyed unto *Constantinople*. The Lake both square and large, is but onely a Lake when the River overfloweth; being joyned thereunto by a channell: where the *Moores* (rowed up and down in barges, shaded with damasks, and stuffes of *India*) accustome to solace themselves in the evening. The water fallen, yet the place rather changeth then loseth his delightfulnesse: affording the profit of five harvests in a yeer, together with the pleasure; frequented much in the coole of the day. I cannot forget the injury received in this place, and withall the Justice. Abused by a beggerly *Moore* (for such onely will) who then but seemed to begin his knavery, we were glad to fly unto another for succour, seeming a man of good sort; and by kissing of his garment, insinuated into his favour; who rebuked him for the wrong he did us. When crossing us again, ere wee had gone far, he used us far worse then before. We offered to return to the other, which he hearing, interposed: doing us much villany, to the merriment of the beholders: esteeming of Christians as of dogs and infidels. At length we got by, and again complained, He in a marvellous rage made his slaves to pursue him; who caught him, stript him, and beat him with rods all along the levell; calling us to be lookers on, and so conveyed him to the place of corection; where by all likely hood he had an hundred blows on the feet to season his pastimes. Beyond this are a number of straggling houses extending well-nigh to *Bolac*, which is the key unto *Cairo*: a large town, and stretching alongst the River, in fashion of building, in some part not much inferiour to the other. Within and without the City are a number of delicate orchards, watered as they doe their fields, in which grow variety of excellent fruits: as oranges, lemons, pomegranats, apples of Paradise, Sicamore figs, and others, (whose barks they bore full of holes, the trees being as great as the greatest Oaks, the fruit not growing amongst the leaves, but out of the bole and branches) Dates, Almones, Cassia fistula, (leaved like an ash, the fruit hanging down like sausages) Locust, flat, and the form of a Cycle) Galls growing upon Tamarix, Apples no bigger then berries, plantains, that have a broad flaggy leaf growing in clusters, and shapen like cucumers, the rind like a pescod, solid within, without stones or kernells, to the tast exceeding delicious, (this the *Mahometans* say was the forbidden fruit; which being eaten by our first parents, and their nakednesse discovered unto them, they made them aprons of the leaves thereof) all the year, and many more not known by name, nor seen by mee el sewhere: some bearing fruit all the year, and almost all of them their leaves. To these adde those whole fields of Palmes; (and yet no prejudice to the under-growing corn) of all others most delightfull.

In the aforesaid orchards there are great numbers of Camelions; yet not easily found, in that neer to the colour of that whereon they sit. A creature about the higness of an ordinary Lizard. His head unproportionably big, his eyes great and moving, without the writhing of his neck which is inflexible: his back crooked, his skin spotted with little tumours, lesse eminent as neerer the belly; his tail slender and long: on each foot he hath five fingers, three on the outside, & two on the inside: slow of pace, but swiftly extending his tongue, of a marvellous length for proportion of his body, wherewith he preys upon flies, the top whereof being hollowed by nature for that purpose. So that deceived they be, who think, that they eat nothing, but onely live upon air; though surely air is their principall sustenance. For those that have kept them for a whole yeer together could never perceive that they fed upon any thing else: and might observe their bellies to swell after they had drawn in the aire, and closed their jawes, which they expanse against the rayes of the Sunne. Green they be of colour, and of a dusky yellow: brighter and whither towards the belly; yet spotted with blue, white, and red. They change not into all colours as

reported:

reported; laid upon green, the green predominates; upon yellow the yellow: but laid upon blue, or red, or white, the green retaineth his hue notwithstanding, onely the other spots receive a more orient lustre: laid upon black, they look black, yet not without a mixture of green. All of them in all places are not coloured alike. They are said to bear a deadly hatred to the serpent: insomuch as when they aspie them basking in the Sun, or in the shade, they will climbe to the over-hanging branches and let down from their mouthes a thred, like to that of a spinster, having at the end a little round drop which shineth like quick-silver, that falling on their heads doth destroy them: and what is more to be admired, if the boughs hang not so over, that the thred may perpendicularly descend, with their former feet they will so direct it, that it shall fall directly. Aloft, and neer the top of the mountain against the South end of the City stands the Castle (once the stately mansion of the *Mamaluck Sultans*, and destroyed by *Selymus*) ascended unto by one way onely, and that hewn out of the rock, which rising leisurely with easie steps and spacious distances, (though of a great height) may be on horse-back without difficulty mounted. From the top, the City by reason of the Palms dispersed thorowout, appeareth most beautifull; the whole countrey below lying open to the view. The Castle so great, that it seemeth a City of it self, immured with high walls, divided into partitions, and entred by dores of iron; wherein are many spacious courts, in times past the places of exercise. The ancient buildings all ruinated, doe onely shew that they have been sumptuous; there being many pillars of solid marble yet standing, and of so huge a proportion, that how they came thither is not least to be wondred at. Here hath the *Bassa* his residence, wherein the *Divan* is kept on Sundays, Mondays, and Tuesdays: the *Chauses* as advocates preferring the suits of their clients. Forty *Janizaries* he hath of his guard attired like those at *Constantinople*: the rest employed about the countrey, for the most part are not the sons of Christians: yet faithfull unto such as are under their charges; whom should they betray, they not onely lose their lives, but also the pay which is due to their posterity. Such is this City, the fairest in *Turkie*, yet differing from what it was, as from a body being young and healthfull, doth the same grown old and wasted with diseases.

Hither the sacred thirst of gain, and fear of poverty, allureth the adventurous Merchant from far removed nations: by reason of the trade with *Iudia*, and neighbourhood of the Red sea; being from hence not past two days journey: so called of *Erythra* an *Egyptian* King, which signifieth *Red* in that language. Yet little is the *Turk* advantaged thereby: slothfull, of a grosse conceit to devise new ways unto profit; and un-expert in navigation; which to an industrious and knowing people would afford an un-speakable benefit. Nevertheless, they have here a haven called *Sues*, heretofore *Arsinoes*, flourishing and abounding with merchandize in the time of the *Ptolomies*. Built by *Philadelphus*, and so named in honour of his sister; a Lady of surpassing beauty, given in marriage to *Lysimachus* King of *Macedon*. The sea there being at a low water no broader then a river: and every where dangerous to sail thorow, by reason of the multitude of shelves and un-discoverable rocks. Speaking of this sea, I cannot but remember the wonderfull project of *Cleopatra*, who flying from the battel of *Actium*, and gathering together all her portable riches, attempted to have hoist her shipping out of the Mid-land-sea, and to have haled them into this; with purpose to have planted in another countrey, removed far from the danger and bondage threatned by that war: but the comming of *Anthony* altered her purpose. Now it is a place of small commerce, and inhabited by a few in regard of the scarcity of all manner of provision, and penury of waters. Yet is there a station for gallies, being in number about five and twenty. These are brought from *Constantinople* unto *Cairo*; and taken in pieces, are carryed unto *Sues* upon Camels, and there put together. But the maine of commodities which come to *Cairo*, are brought over-land by *Caravan* from *Mecha*; as precious Stones, Spices, Stuffes of *India*, Indico, Gums, Amber, all sorts of Perfumes, &c. But the *English* have so ill utterance for their warm-clothes in these hot countries, that I believe they will rather suffer their ships to rot in the River, then continue that trade any longer.

Now *Cairo* this great City is inhabited by *Moores*, *Turks*, *Negroes*, *Jews*, *Copties*, *Greeks*, and *Armenians*: who are here the poorest, and every where the honestest; labouring painfully, and living soberly. Those that are not subject to the *Turk*, if taken in wars, are freed from bondage: who are, live freely, and pay no tribute of children as do other Christians. This priviledge enjoy they, for that a

certain

Laonicus Chal. l.

certain *Armenian* fore-told of the gteatneſſe and glory of *Mahomet*. They once were under the Patriarch of *Conſtantinople*: but about the hereſie of *Eutiches* they fell from his government, and communion with the *Grecians*, whom they deteſt above all other: re-baptizing ſuch as convert to their ſect. They believe that there is but one nature in Chriſt, not by a commixtion of the divine with the humane, as *Eutyches* taught, but by a conjunction: even as the ſoul is joyned to the body. They deny the reall preſence in the Sacrament, and adminiſter it as the *Copties* doe: with whom they agree alſo, concerning Purgatory, and not praying for the dead: as with the *Greeks*, that the Holy Ghoſt proceedeth only from the Father, and that the dead neither doe, nor ſhall feel joy, or torment untill the day of Doom. Their Patriarch hath his being at *Tyberis* in *Perſia*: in which countrey they live wealthily, and in good eſtimation. There are three hundred Biſhops of that Nation. The Prieſts marry not twice; eat fleſh but five times a year; and then, leſt the people ſhould thinke it a ſin to eat in regard of their abſtinence. They erre that write, that the people abſtain from all meats prohibited by the Moſaicall Law; for Hogs fleſh they eat where they can without offence to the *Mahometans*. They obſerve the Lent moſt ſtrictly: yet eat fleſh upon Fridays between Eaſter and Whitſuntide. As for Images they adore them not. Here they have their aſſemblies in obſcure chambers. Comming in (which was on a Sunday in the after-noon) wee found one ſitting in the midſt of the congregation, in habit not differing from the reſt, reading on a Bible in the *Chaldean* tongue. Anon the Biſhop entred in a hood and veſt of black, with a ſtaffe in his hand; to which they attributed much holineſſe. Firſt, he prayed, and then ſung certain Pſalmes, aſſiſted by two or three; after all ſung joyntly, at interims praying to themſelves; reſembling the *Turks* in the poſiture of their bodies and after proſtrations: the Biſhop excepted; who erecting his hands, ſtood all the while with his face to the Altar. The Service ended, one after another do kiſſe his hand, and beſtow their almes, he laying the other on their heads, and bleſſing them. Laſtly, he preſcribeth ſucceeding faſt and feſtivals. Where is to be noted, that they faſt upon the day of the Nativity of our Saviour.

Here alſo is a Monaſtery of Greek *Coloieros*, belonging unto the capitall Monaſtery of Saint *Katherine* of Mount *Sinai*, from *Cairo* ſome eight dayes journey over the deſarts. She is ſaid to be the daughter of King *Coſta*, a King of *Cyprus*, who in the time of *Maxentius* converted many unto Chriſt. Tortured on a wheel, and finally beheaded at *Alexandria* (where two goodly pillars of *Theban* marble (though half ſwallowed with ruines,) reſerve the memory of the place,) ſhe was conveyed (as they affirm) by an Angel, and buryed in this mountain. It hath three tops of a marvellous height: that on the Weſt-ſide, of old called Mount *Horeb* where God appeared to *Moſes* in a buſh: fruitfull in paſturage, far lower, and ſhadowed when the Sun ariſeth to the middle-moſt: which is that whereon God gave the Law unto *Moſes*. The Monaſtery ſtands at the foot of the mountaine, reſembling a Caſtle, with an iron dore; wherein they ſhew the tombe of the Saint much viſited by Pilgrims, from whence the top by fourteen thouſand ſteps of ſtone is aſcended, where ſtands a ruined Chappell. A plentifull ſpring deſcendeth from thence, and watering the valley below, is again drunk up by the thirſty ſand. This ſtrong Monaſtery is to entertain all Pilgrims, (for there is no other place of entertainment) having an annuall revenue of 60000 dollars from Chriſtian Princes. Of which foundation ſix and twenty other depend, diſperſed thorow divers countries. They give alſo daily almes to the *Arabs*, to be the better ſecured from outrage. Yet will they not ſuffer them to enter, but let it down from the battlements. Their orchard aboundeth with excellent fruits: amongſt which are Apples, rare in theſe countries, transferred from *Damaſco*. They are neither ſubject to Pope nor Patriarch; but have a Super-intendent of their own, at this preſent in *Cairo*. Theſe here made us a collation, where I could not but obſerve their gulling in of wine with a deer felicity; whereof they have their proviſion from *Candy*.

Four ſects of *Mahometans* there were in the time of *Leo Africanus* in this City: ſprung in times paſt from four ſeverall Interpreters of the *Alcoran*; who will not eaſily relinquiſh their opinions. Yet doe they not traduce one another, although they repute each other for hereticall. That called *Cheneſia* is the principall; whoſe Prieſts doe feed on Horſe-fleſh. Such Horſes as are un-fit for ſervice, their Caterers doe buy, and fat for their palats. Each ſectary is puniſhed for tranſgreſſions againſt the rules of their Religion by the Judg of that Order.

During our abod here, a *Caravan* went forth with much solemnity, to meet and relieve the Great *Caravan* in their return from *Mecha*; which consisteth of many thousands of Pilgrims that travell yearly thither in devotion and for merchandize; every one with his ban-roll in his hand: and their Camels gallantly trickt (the *Alcoran* carried upon one in a precious case covered over with needle-work, and laid on a rich pillow, environed with a number of their chanting Priests) guarded by divers companies of souldiers, and certain field-peeces. Forty easie dayes journey it is distant from hence: divided by a wilderness of sand, that lyeth in drifts, and dangerously moveth with the wind: thorow which they are guided in many places by stars, as ships in the Ocean. Now within three dayes journey they ascend a mountain (the same, they say, where *Abraham* would have sacrificed *Isaac*.) Here sacrifice they a number of sheep: and stripping themselves, wrapt onely in a mantle without knot or hem, proceed unto *Mecha*. Where is a little Chappell (within a goodly Mosque) about eight yards square: the cause of this devotion, (towards which, when they pray, whersoever they be, they doe returne their faces) built, as they affirm, by *Abraham*: within, it is hung with crimson satin, and vested about with a richer stuffe sent thither yearly by the Emperour, (as to that of *Medina*, *Telnaby*,) provided at *Cairo*: the * *Emer* of *Mecha* having the old for his fee. The Camels that bring them, are from thence-forth freed from burthens: But a sight it is no lesse strange then ridiculous, to behold the honour they do unto the Camell at his return unto *Constantinople*, that supported their *Alcoran*, (as at *Cairo* in some sort to that that carried the vestures) crowding about him as led thorow the streets: some pulling off his hairs, and preserving them as reliques; some kissing, others with his sweat be-smearing their eyes, and faces: and cutting him at length into little gobbets, give thereof to eat unto their friends and familiars. Many of the Pilgrims by poaring on hot bricks, do voluntarily perish their sights: as desiring to see nothing prophane, after so sacred a spectacle. He that at his return giveth over the world, and himselfe to contemplation, is esteemed as a Saint: all are called * *Hadges*; and so call they their Camels, hanging as many little chains about their fore-legs, as they have been times there. In that City of *Mecha*, some say, their false prophet was born: but erroneously. Seated it is in a pleasant soil, but environed with desarts and hils; having no water but what proceedeth from one spring, which they say, was shewed by an Angel unto *Hagar*: and almost miraculous it is that it should suffice such a multitude of people and cattle. A place of principal traffick: not only by the means of the *Indian Caravans*, which thither yearly repaire with their commodities: but of the countrey adjoyning, whose precious productions have instiled it happy.

* A Governor of Lord

* A word importing holinesse.

——*In Costus, Amomum,*
And * *Cinnamon, rich let Panchaia be:*
Bear't incense and rare flowers; so it bear thee;
O Myrrhe ——

——sit dives Amomo,
Cinnamaque costumque suam; sudataque ligno
Thura ferat floresque alios Panchaica tellus:
Dum feret & Myrrham. Ovid. Met. l. 10.

* Now no Cinnamon grows in Arabia.

Into which the Poets fain that the incestuous Lady was converted.

Who though she lost sense with her form, yet she
Weeps still; and warm drops fall from the sad tree:
Tears of high value, which retain as yet
Their mistris name whom no Age shall forget.

Et quamquam amisit veteres cum corpore sensus
Flet tamen, & tepidæ manant ex arbore guttæ,
Est honor in lachrymis, stillaque a cortice Myrrha
Nomen herile tenet, nulloque tacebitur ævo,
Idem.

The Christian dyeth that approacheth this place within five miles compasse. After fourteen dayes they return unto the aforesaid mountain: a part of them parting from the rest going out of the way to *Medina Telnabi*, which is by interpretation, The city of the Prophet: famous for concourse of people: though in a barren countrey; scarce two days journey from *Mecha*. Where in a little Chappell lightned with three thousand lamps that there burn perpetually, lie *Mahomet*, *Omer*, and *Haly*: in simple tombes of the ancient fashion, cut out like lozenges. That of *Mahomet* (not hanging in the ayr, as reported) is covered with green having on the a * Carbuncle as big as an egge, which yeelds a marvellous lustre. These meet again with the rest of the *Caravan* at the place appointed.

But to digresse no further. Than *Cairo* no City can be more populous, nor better served with all sorts of provision. Here hatch they egges by artificiall heat in

infinite numbers; the manner as seen thus briefly. In a narrow entry on each side stood two rows of ovens, one over another. On the floores of the lower they lay the offels of flax; over those mats, and upon their egges; at least sixe thousand in an oven. The floores of the upper ovens were as rooles to the under: grated over like kilds, onely having tunnels in the middle, with covers unto them. These gratings are covered with mats, on them three inches thick lyeth the drie and pulverated dung of Camels, Buffoloes, &c. At the higher and farther sides of those upper ovens are trenches of lome; a handfull deep, and two handfuls broad, In these they burn of the fore-said dung, which giveth a smothering heat without visible fire. Under the mouthes of the upper ovens are conveyances for smoak: having round roofes, and vents at the top to shut and to open. Thus lie the egges in the lower ovens for the space of eight days: turned daily, and carefully lookt to that the heat be but moderate. Then cull they the bad from the good, by that time distinguishable (holding them between a lamp and the eye) which are two parts of the three for the most part. Two days after they put out the fire, and convey by the passage in the middle, the one half into the upper ovens: then shutting all close, they let them alone for ten dayes longer; at which time they become discloſed in an instant. This they practise from the beginning of January untill the midst of June, the egs being then most fit for that purpose, neither are they (as reported) prejudiced by thunder: yet these declare that imitated Nature will never be equalled; all of them being in some part defective or monstrous.

Most of the inhabitants of *Cairo* consist of merchants and artificers: yet the merchants frequent no forain marts. All of a trade keep their shops in one place, which they shut about the hour of five, and solace themselves for the rest of the day, cookes excepted, who keep theirs open till late in the evening. For few but such as have great families dresse meat in their houses, which the men doe buy ready dresst, the women too fine-fingered to meddle with housewifry, who ride abroad upon pleasure on easie-going Asses, and tie their husbands to the benevolence that is due; which if neglected, they will complain to the magistrate, and procure a divorcement. Many practitioners here are in Physick, invited thereunto by the store of simples brought hither, and here growing: an art wherein the *Egyptians* have excelled from the beginning.

Talia Jovis filia habebat pharmaca utilia
Bona, quæ illi Polydamna præbuit Theonis uxor
Ægyptica, quæ plurima producit fertilia terra
Pharmaca, plurima quidem salubria mixta, multa lethalia.
Medicus vero unusquisque peritus supra omnes
Homines: sane enim Pæionis sunt ex generatione.
Hom. Odyss. l. 4.

Such Helens potion was; a friend to life:
Egyptian Polydamnae's gifts, Theons wife.
That fruitfull soile doth many drugs produce,
Hurtfull and healthfull, fit for every use;
All are Physicians, expert above all:
And fetcht from Paion their originall.

A kind of Rue is here, much in request, wherewith they perfume themselves in the mornings; not onely a preservative against infection, but esteeming it prevalent against hurtfull spirits. So the *Barbarians* of old accustomed to doe with the roots of wild Galingal. There are in this City, and have been of long, a sort of people that do get their livings by shewing of feats with birds and beasts, exceeding therein all such as have been famous amongst us: I have heard a Raven speak so perfectly, as hath amazed me. They use both their throats and tongues in uttering of sounds, which other birds doe not: and therefore more fit for that purpose. *Scaliger* the father, reports of one that was kept in a monastery hard by him; which when hungry would call upon *Conrade* the cook, so plainly: as often mistaken for a man. I have seen them make both dogs and goats to set their foure feet on a little turned pillar of wood about a foot high, and no broader at the end then the palm of a hand: climing from one to two, set on the top of one another; and so to the third and fourth; and there turn about as often as their masters would bid them. They carry also dancing Camels about, taught when young, by setting them on a hot harth, and playing all the while on an instrument, the poor beast through the extremity of heat lifting up his feet one after another. This practice they for certain months together: so that at length whensoever he heareth the fiddle, he will fall a dancing. Asses they will teach to doe such tricks, as if possessed with reason: to whom *Banks* his horse would have proved but a *Zany*.

The time of our departure prorogued, we rode to *Matarea*; five miles North-east of the City. By the way we saw sand cast upon the earth, to moderate the fertility.

Here

Here they say, that our Saviour, and the blessed Virgin, with *Joseph*, reposed themselves as they fled from the fury of *Herod*: when oppressed with thirst, a fountaine forth-with burst forth at their feet to refresh them. We saw a well invironed with a poor mud wall, the water drawn up by * *Buffolo's* into a little cistern; from whence it ran into a Laver of marble within a smal Chappel, by the *Moores* (in contempt of Christians) spitefully defiled. In the wall there is a little concave lined with sweet wood (diminished by affectors of reliques) and smoaked with incense: in the sole, a stone of Porphyrie, whereon (they say) she did set our Saviour. Of so many thousand wels (a thing most miraculous) this only affordeth gustable waters: and that so excellent, that the *Bassa* refuseth the River to drink thereof, and drinks of no other: and when they cease for any time to exhaust it, it sendeth forth of it self so plentiful a stream, as able to turn an over-fall mill. Passing thorow the Chappel, it watereth a pleasant orchard; in a corner whereof there standeth an over-grown Fig-tree which opened (as they report) to receive our Saviour and his Mother, then hardly escaping the pursuers; closing again till the pursuite was past; then again, dividing, as now it remaineth. A large hole there is thorow one of the sides of the leaning bulk: this (they say) no bastard can thred, but shall stick fast by the middle. The tree is all to be hackt for the wood thereof, reputed of soveraign vertue. But I abuse my time, and provoke my Reader. In an inclosure adjoyning, they shewed us a plant of Balm; the whole remainder of that store which this orchard produced: destroyed by the *Turks*, or envy of the *Jewes*, as by the other reported: being transported out of *Jury*, in the dayes of *Herod* the Great, by the commandement of *Antonius*, at the suite of *Cleopatra*: but others say, brought hither out of *Arabia Felix*, at the coast of a *Saracen Sultan*.

* *Salanicus lyr. 10. c. 6.* dares to report (as he saith himself seeing it) that from Sunday at noon untill Monday morning they will not labour in the drawing up of water, though urged with stirpes.

A day or two after we crossed the *Nilus*. Three miles beyond on the left hand left we the place, where upon Good-friday the arms, and legs of a number of men appear stretched forth of the earth, to the astonishment of the multitude. This I have heard confirmed by *Christians*, *Mahometans*, and *Jews*, as seen upon their severall faiths. An imposture perhaps contrived by water-men, who fetching them from the *Mummes* (whereof there are an un-consumable number) and keeping the mystery in their families, do stick them over-night in the sand: obtaining thereby the yearly ferrying over of many thousands of passengers. Three or four miles further, on the right hand, and in sight, a-thwart the Plain, there extendeth a cauley supported with arches, five furlongs long, ten paces high, and five in breadth, of smooth and figured stone: built by the builder of the Pyramides, for a passage over the soft and un-supporting earth with weighty carriages. Now having ridden over a goodly Plain, some twelve miles over (in that place the whole breadth of *Egypt*) we came to the foot of the *Lybian* Desarts.

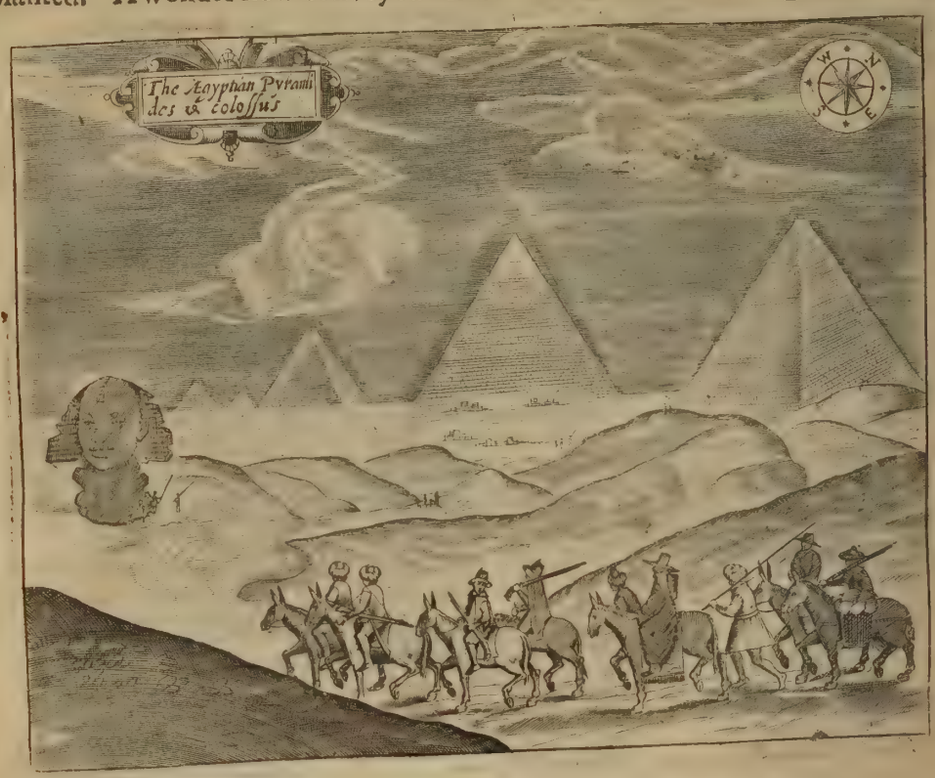
Full West of the City, close upon those desarts, a-loft on a rocky level adjoyning to the valley, stand those tree Pyramides (the barbarous monuments of prodigality and vain-glory) so universally celebrated. The name is derived from a flame of fire, in regard of their shape: broad below, and sharp above like a pointed Diamond. By such the ancient did expresse the originall of things: and that formlesse form-taking substance. For as a Pyramis beginning at a point, and the principall height by little and little dilateth into all parts: so Nature proceeding from one un-divideable fountain (even God the soveraign Essence) receiveth diversitie of forms; effused into severall kinds and multitudes of figures: uniting all in the supreme head, from whence all excellencies issue. The labours of the *Jews*, as themselves report, and is alledged by *Josephus*, were employed in these: which deserveth little better credit (for what they built was of brick) then that absurd opinion of *Naziazenzus*; who out of the consonancy of the names, affirmeth, that they were built by *Joseph* for granaries, against the seven years of famine: when as one was thrice seven years, saving one, in erecting. But by the testimony of all that have writ, amongst whom *Lucan*,

When high Pyramides doe grace
The Ghosts of Ptolemies lewd race:

Quum Ptolemæorum manes seriemque pudendam
Pyramides claudant. l. 8

and by what shall be said hereafter, most manifest it is that these, as the rest, were the regall sepulchres of the *Egyptians*. The greatest of the three, and chief of the worlds seven wonders, being square at the bottome, is supposed to take up eight acres of ground. Every square being 300 single paces in length, the square at the top,

conſiſting of three ſtones onely, yet large enough for three-ſcore to ſtand upon: aſcended by two hundred fifty five ſteps, each ſtep above three feet high, of a breadth proportionable. No ſtone ſo little through-out the whole, as to be drawn by our carriages: yet were theſe hewn out of the *Trojan* mountains far off in *Arabia*; ſo called of captive *Trojans* brought by *Menelaus* unto *Egypt*, and there afterward planted. A wonder how conveyed hither: how ſo mounted, a greater. Twenty



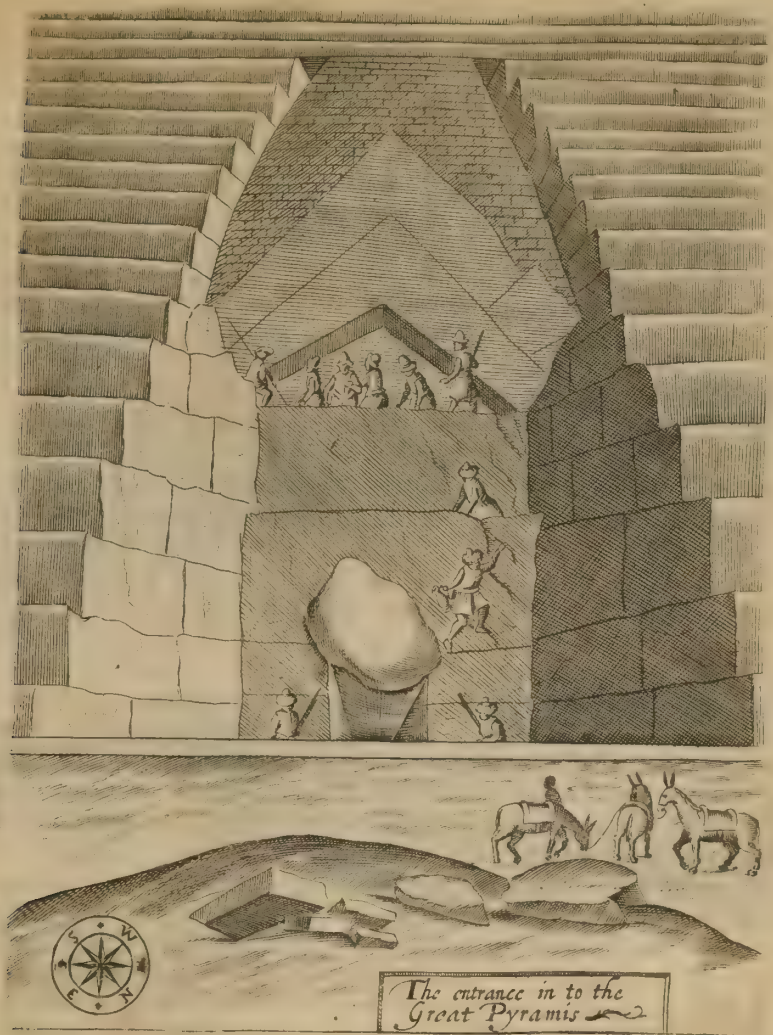
yeers it was building; by three hundred three-ſcore and ſix thouſand men continually wrought upon: who onely in Radiſhes, Garlick, and Onions, are ſaid to have conſumed one thouſand and eight hundred talents. By theſe and the like inventions exhauſted they their treaſure, and imployed the people; for feare leſt ſuch infinite wealth ſhould corrupt their ſucceſſors, and dangerous idleneſſe beget in the Subject a deſire of innovation. Beſides, they conſidering the frailty of man, that in an inſtant, buds, blowes, and withereth; did endeavour by ſuch ſumptuous and magnificent ſtructures, in ſpite of death to give unto their fames eternity. But vainly:

Nam neque Pyramidum ſumptus ad Sydera ducti,
Nec Jovis Elæi cœlum imitata domus,
Nec Mauſolæi dives fortuna ſepulchri,
Mortis ab extrema conditione vacant:
Aut illis flamma, aut imber ſubducet honores,
Annorum aut ictu pondere victa ruent.
Propert. l. 3. Eleg. 3.

Not ſumptuous Pyramids to skies up-rear'd
Nor Elean Joves proud Fain, which heaven compeer'd,
Nor the right fortune of Mauſolus tombe,
Are priviledg'd from deaths extremeſt dome:
Or fire, or wormes, their glories do abate,
Or they, age-ſhaken, fall with their own waight.

Yet this hath been too great a morſell for time to devoure; having ſtood, as may be probably conjectured, about three thouſand and two hundred yeers: and now rather old then ruinous: yet the North-ſide is moſt worn, by reaſon of the humidity of the Northern wind, which here is the moyſteſt. The top at length we aſcended with many pauſes and much difficulty; from whence with delighted eyes wee beheld that ſoveraign of ſtreams, and moſt excellent of countries. South-ward and neer-hand the *Mummes*: a far off divers huge Pyramides; each of which, were this away, might ſupply the repute of a wonder. During a great part of the day it caſteth no ſhadow on the earth, but is at once illuminated on all ſides. Deſcending again, on the Eaſt-ſide below, from each corner equally diſtant, we approached the entrance, ſeeming heretofore to have been cloſed up, or ſo intended, both by the place it ſelf, as appeareth, by the following picture, and conveyances within. Into this our *Janizaries* diſcharged their harquebuſhes, leſt ſome ſhould have skulkt within

to



to have done us a miſchief: and guarded the mouth whilſt we entred, for fear of the wild *Arabs*. To take the better footing, we put off our ſhoes, and moſt of our apparell: fore-told of the heat within not inferiour to a ſtove. Our guide (a *Moor*) went foremoſt: every one of us with our lights in our hands. A moſt dreadfull paſſage, and no leſſe cumberſome; not above a yard in breadth, and foure feet in height: each ſtone containing that meaſure. So that alwayes ſtooping, and ſometimes creeping, by reaſon of the rubbidge, we deſcended (not by ſtairs, but as down the ſteep of a hill) a hundred feet: where the place for a little circuit enlarged: and the fearfull deſcend continned, which they ſay none ever druſt attempt any farther. Save that a *Baſſa* of *Cairo*, curious to ſeareh into the ſecrets thereof, cauſed divers condemned perſons to undertake the performance well ſtored with lights and other proviſion: and that ſome of them aſcended again well-nigh thirty miles off in the Deſarts. A fable deviſed onely to beget wonder. But others have written, that at the bottome there is a ſpacious pit, eighty and ſix cubits deep, filled at the over-flow by concealed conduits: in the midſt a little Iſland, and on that a tombe containing the body of *Cheops*, a King of *Egypt*, and the builder of this *Pyramis*: which with the truth hath a greater affinity. For ſince I have been told by one out of his own experience, that in the uttermoſt depth there is a large ſquare place (though without water) into which he was led by another entry opening to the South, known but unto few (that now open, being ſhut by ſome order) and entred at this place where we feared to deſcend. A turning on the right hand leadeth into a little room: which by reaſon of the noyſome ſavour & uneaſie paſſage, we refus'd to enter. Clambering over the mouth of the aforeſaid dungeon, we aſcended as upon the bow of an arch, the way no larger then the former, about an hundred & twenty feet.

Here we paſſed thorow a long entry, which led directly forward: ſo low, that it took even from us that un-eaſie benefit of ſtooping. Which brought us into a little room with a compact roof, more long then broad, of poliſhed marble; whoſe grave-like ſmell, half full of rubbidge, forced our quick return. Climing alſo, over this entrance, we aſcended as before, about an hundred and twenty feet higher. This entry was of an exceeding height, yet no broader from ſide to ſide then a man may fathome; benched on each ſide, and cloſed above with admirable architecture: the marble ſo great, & ſo cunningly joyned, as it had been hewn thorow the living rock. At the top we entred into a goodly chamber, twenty foot wide, and forty in length: the roof of a marvellous height; and the ſtones ſo great that eight floors it, eight roofs it, eight flag the ends, and ſixteen the ſides; all of well wrought *Theban* marble. A'thwart the room at the upper end there ſtandeth a tombe; un-covered, empty, and all of one ſtone: breſt high, ſeven feet in lenghth, not four in breadth, and ſounding like a bell. In this (no doubt) lay the body of the builder. They erecting ſuch coſtly monuments, not onely out of a vain oſtentation: but being of opinion, that after the diſſolution of the fleſh the ſoul ſhould ſurvive; and when thirty ſix thouſand years were expired, again be joyn'd unto the ſelf-ſame body reſtored unto his former condition: gathered in their conceipts from Aſtronomical, demonſtrations. Againſt one end of the tombe, and cloſe to the wall, there openeth a pit with a long and narrow mouth: which leadeth into an under chamber. In the walls on each ſide of the upper room there are two holes, one oppoſite to another; their ends not diſcernable, nor big enough to be crept into: ſooty within, and made as they ſay, by a flame of fire which darted thorow it. This is all that this huge maſſe containeth within his darkſome entralls: all, at leaſt to be diſcovered. *Herodotus* reports that King *Cheops* became ſo poor by the building thereof, that he was compelled to proſtitute his daughter; charging her to take whatſoever ſhe could get: who affecting her particular glory, of her ſeverall cuſtomers demanded ſeverall ſtones, with which ſhe erected the ſecond *Pyramis*; far leſſe then the former, ſmooth without, and not to be entred. The third which ſtandeth on the higher ground, is very ſmall, if compared with the other, yet ſaith both *Herodotus*, and *Strabo*, greater in beauty, and of no leſſe coſt; being all built of touch-ſtone; difficult to be wrought, and brought from the fartheſt *Æthiopian* mountains. But ſurely not ſo; yet intended they to have covered it with *Theban* marble; whereof a great quantity lieth by it. Made it was by *Mycerinus* the ſon of *Cheops*: ſome ſay, by a Curtizan of *Naucretis*; called *Dorica* by *Sappho* the Poetreſſe, and beloved of her brother *Caraxus*; who fraught with wines, oft ſailed hither from *Lesbos*. Others name *Rhodope* another of that trade; at the firſt, fellow-ſlave with *Æſope* the writer of fables: who obtaining her liberty dwelt in this City, where rich in ſome ſort were reputed noble. But that ſhe ſhould get by whoring ſuch a maſſe of treaſure, is uncredible. Some tell a ſtory, how that one day waſhing her ſelf, an Eagle ſnatcht away her ſhooe, and bearing it to *Memphis*, let it fall from on high into the lap of the King. Who aſtoniſhed with the accident, and admiring the form, forth-with made a ſearch for the owner thereof thorowout all his Kingdom. Found in *Naucretis*, and brought unto him, he made her his Queen: and after her death incloſed her in this monument. She lived in the dayes of *Amaſis*.

Not far off from theſe the *Coloſſus* doth ſtand, unto the mouth conſiſting of the natural Rock, as if for ſuch a purpoſe advanced by Nature the reſt of huge flat ſtones laid thereon, wrought all together into the form of an *Æthiopian* woman: & adored heretofore by the countrey people as a rural Deity. Under this, they ſay, lieth buried the body of *Amaſis*. Of ſhape leſs monſtrous then is *Plinies* report, who affirmeth the head to be an hundred and two feet in compaſs, when the whole is but ſixty feet high. The face is ſomething disfigured by time, or indignation of the *Moores*, deteſting images. The aforeſaid Author (together with others) do call it a *Sphinx*. The upper part of a *Sphinx* reſembled a maide, and the lower a Lion; whereby the *Egyptians* defigured the increaſe of the River, (and conſequently of their riches) then riſing when the Sun is in *Leo* and *Virgo*. This but from the ſhoulders upward ſurmounteth the ground, though *Pliny* give it a belly: which I know not how to reconcile unto the truth, unleſs the ſand do cover the remainder. By a *Sphinx* the *Egyptians* in their hieroglyphicks preſented an harlot; having an amiable, and alluring face, but withal the tyranny, and rapacity of a Lion; exerciſed over the poor heart-broken, & voluntarily periſhing Lover. The images of theſe they alſo erected before the entrances of their temples, declaring that ſecrets of Philoſophy, & ſacred myſteries,

myſteries, ſhould be folded in ænigmaticall expreſſions, ſeparated from the underſtanding of the prophane multitude.

Five miles South-eaſt of theſe, and two Weſt of the River, towards which inclineth this brow of the mountain, ſtood the regall City of *Memphis*; the ſtrength and glory of old *Egypt*: built by *Ogdoo*, and called *Memphis*, by the name of his daughter; compreſſed (as they feign) by *Nilus* in the likeneſſe of a Bull. In this was the Temple of *Apis* (which is the ſame with *Oſiris*) as *Oſiris* with *Nilus*, *Bacchus*, *Apollo*, *&c.* For under ſeverall names and figures they expreſſed the divers operations of one Deitie, according to that of the Poet:

Pluto, Perſephone, Ceres, Venus, Love,
Tritons, Nereus, Thetis, Neptune, Jove,
Pan, Juno, Vulcan, he with th' awfull rod,
Phœbe, and archer Phœbus; all one God.

Pluto, Perſephone, Ceres, & Venus alma, & Amores?
Tritones, Nereus, Thetis, Neptunus, & ipſe
Mercurius, Juno, Vulcanus, Iupiter & Pan,
Diana, & Phœbus jaculator ſunt Deus unus.
Hermeſianax.

Here they kept their *Apis* (whom alſo they adored) as containing the ſoul of *Oſiris*. A black Bull with a white fore-head; and ſomething differing in ſhape from the ordinary. By which marks they ſought a ſucceſſour, the old being dead, and mourned till they found him. Unto this adjoyned the ſumptuous Temple of *Vulcan*, who is ſaid to have been King of *Egypt*, and the firſt that found out the commodity of fire:

Egyptian Vulcan in the dayes of Noe,
(Call'd alſo Noe, Oſiris, Dionyſe,)
Firſt found out fire, and arts that thence ariſe.

Vulcanus quidem Ægyptius temporibus Noe,
Qui Noe, & Dionyſius & Oſiris vocatur,
Invenit ignem, & artes ex igne quæ ſunt.
Zezer.

For in the winter ſeaſon, drawing nigh a tree ſet on fire by lightning, and feeling the comfort of the heat; when almoſt extinct, he threw on more fuell, and ſo apprehending the nature and uſe did teach it unto others. Here alſo ſtood the Fane of *Venus* and that of *Serapis*, be-ſet with *Sphinxes*, adjoyning to the deſart. A City great and populous, adorned with a world of antiquities. But why ſpend I time about that that is not, the very ruines now almoſt ruinated? Yet ſome few impreſſions are left, and divers thrown down, ſtatues of monſtrous reſemblances: a ſcarce ſufficient teſtimony to ſhew unto the curious ſeeker, that there it had been. Why then deplore we our humane frailtie?

When ſtones, as well as breath,
And names doe ſuffer death.

Mors etiam ſaxis, nominibuſque venit.
Auſon.

This hath made ſome erroniouſly affirm old *Memphis* to have been the ſame with new *Cairo*, new in reſpect of the other. But thoſe that have both ſeen and writ of the former, report it to have ſtood three Schœnes above the South angle of *Delta*, (each Schœne containing five miles at the leaſt, and ſometimes ſeven and a half, differing according to their ſeverall cuſtomes) which South angle is diſtant but barely four miles from *Cairo*. Beſides the Pyramides appertaining unto *Memphis*, recorded by *Martial*.

Of her Pyramides let Memphis boaſt
No more the barbarous wonders of vain coſt:

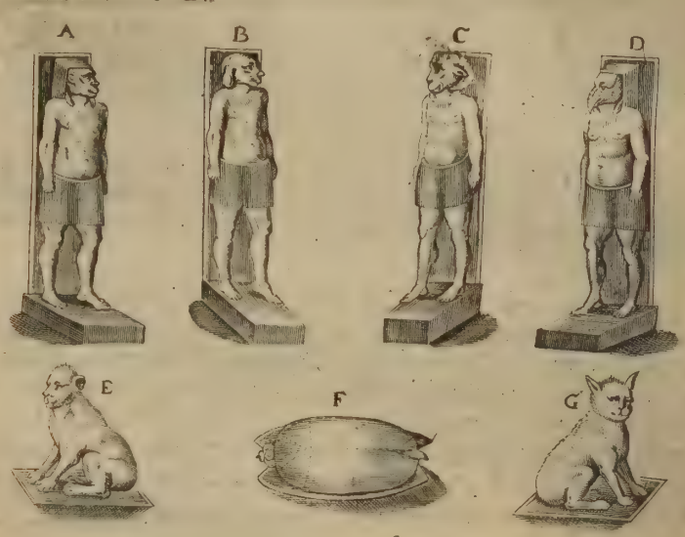
Barbara Pyramidum ſileat miracula Memphis.
Spect.

are affirmed to have ſtood five miles North-weſt of that City, ſtanding directly Weſt, and full twelve miles from *Cairo*. But the moſt pregnant proof hereof are the *Mummes*, (lying in a place where many generations have had their ſepultures) not far above *Memphis*, neer the brow of the *Libyan* deſart, & ſtraightning of the mountains, from *Cairo* well-nigh twenty miles. Nor like it is that they would ſo far carry their dead, having as convenient a place adjoyning to the City.

Theſe we had purpoſed to have ſeen; but the chargeable guard, and feare of the *Arabs* there then ſolemnizing their feſtivall, being beſides to have laine out all night, made us content our ſelves with what we had heard, having before ſeen divers of the embalmed bodies, and ſome broken up to be bought for dollars a-piece at the City. In that place are ſome indifferent great, and a number of little Pyramides, with tombes of ſeverall faſhions: many ruinated, as many violated by the

Moores,

Moores, and *Arabians*, who make a profit of the dead, and infringe the priviledge of Sepulchres. There were the graves of the ancient *Egyptians*, from the first inhabiting of that conntrey: coveting to be there interred, as the place supposed to contain the body of *Osiris*. Under every one, or wheresoever lie stones not naturall to the place, by removing the same, descents are discovered like the narrow mouthes of wells, (having holes in each side of the walls to descend by, yet so troublesome, that many refuse to goe down, that come thither of purpose) some well-nigh ten fathomes deep leading into long vaults) belonging as should seem, to particular families) hewn out of the rock, with pillars of the same. Between every Arch the corses lie rankt one by another, shrouded in a number of folds of linnen, swathled with bands of the same: the brests of divers being stained with Hiroglyphicall characters. Within their bellies are painted papers, and their Gods incloſed in little models of stone or metall: some of the shapes of men, in coat-armors, with the heads of sheep, hawks, dogs, &c. others of cats, beetles, monkies; and such like. Of these I brought away divers with me, such in similitude.



A *This with the head of a Monkie or Baboon, should seem by what is said before,* pag. 81. *to have been worshipped by those of Thebais.*

B. *Anubis, whereof* Virgil.

Omnigenumque deum monstra, & latrator Anubis:
Contra Neptunum & Venerem, contraque Mivervam.
Tela tenent. Æn. l. 8.

The monster-Gods, Anubis barking, buckle
With Neptune, Venus, Pallas.

Some say, he was the eldest son of Osiris, being figured with the head of a Dog, in that he gave a Dog for his ensign. Others, that under this shape they adored Mercury, in regard of the sagacity of that creature. The Dog throughout Egypt was universally worshipped, but especially by the Cynopolites.

C. *Those of Sait did principally worship the Sheep, it should seem, in this form.*

D. *Thus I conjecture (how ever unlike) hath the head of a Hawk, being generally worshipped by the Egyptians;* see pag. 82. *under which form they presented Osiris.*

E. *I know not what to make of it (for the originall is greatly defaced) unlesse it be a Lion, under with shape they adored Isis.*

F. *Not so much as the Beetle but received divine honors: and why? see Plutarch in Isis and Osiris, neer the end.*

G. *The Cat all generally adored: they honoring such creatures, for that their vanquisht and run-away Gods took on them such shapes to escape the fury of pursuing Typhon.*

The linnen pulled off (in colour, and like in substance to the inward film between the bark an the bole; long dryed and brittle) the body appeareth solid, un-corrupt and perfect in all his dimensions: whereof the musculous parts are browne of colour, some black, hard as stone-pitch; and have in physick an operation not unlike, though more soveraign. In the preparing of these, to keep them from putrefaction, they drew out the brains at the nostrills with an instrument of iron, repleniſhing the same with preservative spices. Then cutting up the belly with an *Æthiopian* stone, and extracting the bowels, they cleanſed the inside with wine: and stuffing the same with a composition of Cassia, Myrrhe, and other odours, closed it again. The like the poorer sort of people effected with Bitumen (as the inside

of

of their ſculs and bellies yet teſtifie) fetcht from the lake of *Aſphalites* in *Jury*. So did they with the juice of Cedars; which by the extream bitterneſſe, and ſiccative faculty, not onely forth-with ſubdued the cauſe of interior corruption, but hath to this day (a continuance of above three thouſand yeers) preſerved them un-corrupted. Such is the differing nature of that tree, procuring life as it were to the dead and death to the living. This done, they wrapt the body with linnen in multitudes of folds, beſmeared with gumme, in manner of ſear-cloth. Their ceremonies (which were many) performed, they laid the corps in a boat, to be wafted over *Acheruſia*, a lake on the South of the City, by one only whom they called *Charon*: which gave to *Orpheus* the invention of his infernall ferri-man: an ill-favoured ſlovenly fellow, as ſhould ſeem by *Virgil*:

Charon grim Ferri-man, theſe ſtreams doth guard,
Uglily naſty: his huge hearie beard
Knit up in elf-locks, ſtaring-fiery-ey'd:
With robe on beaſtly ſhoulders hung, knot-ty'd.

Portitor has horrendus aquas & flumina ſervat
Terribili ſquallore Charon, cui plurima mento
Canities inculta jacet, ſtant lumina flamma,
Sordidus ex humeris nodo dependet amictus.
Æn. l. 6.

About this lake ſtood the ſhady Temple of *Hecate*, with the Ports of *Cocytus* an *Oblivion*, ſeparated by bars of braſſe: the originall of like fables. When landed on the other-ſide, the body was brought before certain Judges; to whom if convinced of an evill life, they deprived it of buriall; if otherwiſe, they ſuffered it to be interred as afore-ſaid. So ſumptuous were they in theſe houſes of death, ſo carefull to preſerve their carcaſſes, for ſo much as the ſoul, knowing it ſelf by divine inſtinct immortall, doth deſire that the body (her beloved companion) might enjoy (as far forth as may be) the like felicity: giving, by erecting ſuch lofty Pyramides, and thoſe dues of funerall, all poſſible eternity. Neither was the loſſe of this leſſe feared, then the obtaining coveted: inſomuch that the Kings of *Egypt* accuſtomed to awe their ſubjects (to them a moſt powerfull curb, and a ſtrong provokement) by threatning to deprive them of ſepulture. The terror of this made *Hector* to flie; the onely feare and care of the dying *Mezentius*.

Not ill's in death, not ſo came I to fight;
Nor made my Lauſus ſuch a match. One rite
Afford (if pitty ſtoop to a vanquiſht foe)
Interre my corps. Much hate of mine I know
Infolds me. From their rage my body ſave:
And lay me with my ſon, both in one grave.

Nullum in cæde nefas, nec ſic ad prælia veni,
Nec tecum meus hæc pepigit mihi fœdera Lauſus.
Unum hoc per, ſi qua eſt victis venia hoſtibus oro,
Corpus humo patrare regi: ſcio acerba meorum
Circumſtare odia: hunc oro defende furorum
Et me conſortem nati concede ſepulchro.
Virg. Æn. l. 10.

Returning by the way that we came, and having repaſt the *Nilus* we inclined on the right hand to ſee the ruines of the old City adjoyning to the South of *Cairo*, called formerly *Babylon*, of certain *Babylonians* there ſuffered to inhabite by the ancient *Egyptian* Kings, who built a Caſtle in the ſelf-ſame place where that now ſtandeth, deſcribed before: which was long after the garriſon town of one of the three Legions, ſet to defend this countrey in the time of the *Romans*. It anciently gave the name of *Babylon* unto this City below; now called *Miſrulhetick*, by the *Arabians*: ſaid to have been built by *Omar* the ſucceſſor unto *Mahomet*; but ſurely rather re-edified by him then founded; having had in it ſuch ſtore of Chriſtian Churches, as is teſtified by their ruines. We paſt by a mighty Ciſtern cloſed within a Tower, and ſtanding upon an in-let of the River: built, as they, here ſay, at the charge of the *Jews* to appeaſe the anger of the King, incenſed by them againſt the innocent Chriſtians; who by the removing of a mountain (the task impoſed upon their faith) converted him unto their Religion, and his diſpleaſure upon their accuſers. This ſerveth the Caſtle with water; running along an aquaduct born upon 300 Arches. The ruines of the City are great; ſo were the buildings: amongſt which, many of Chriſtian Monaſteries, and Temples; one lately (the laſt that ſtood) thrown down by this *Baſſa* (as they ſay) for that it hindred his proſpect; if ſo, he ſurely would not have given leave unto the Patriarch to re-build it: for which he was ſpitefully ſpoken of by the *Moors*, as a ſuſpected favourer of the Chriſtian Religion; who ſubverted forth-with what he had begun. Whereupon the worthy *Cyrill* made a voyage unto *Conſtantinople*, to procure the *Grands Signiors* Commandement for the ſupport of his purpoſe: when by the *Greeks* there, not altogether with his will, hee was choſen their Patriarch: but within a ſhort ſpace diſplanted (as the manner is) by the

bribery

bribery of another, he returned unto *Cairo*. Besides here is a little Chappell dedicated to our Lady: underneath it a Groat; in which it is said that shee hid her selfe when pursued by *Herod*. Much frequented it is by the Christians, as is the tombe of *Nafissa* (here being) by the *Mahometans*. Shee leaving *Cufa* a city of *Arabia* the Happy, here seated her self; and for that she was of the bloud of their Prophet, and of life un-reprovable, after her death they canonized her for a Saint; and built over her body a sumptuous sepulchre: unto which all strangers repaired, honouring it with their devotions, and inriching it with their gifts; amounting to an hundred thousand *Shariffs* one year with another: distributed amongst the poor kindred of *Mahomet*, and amongst the Priests that had the charge of the sepulchre; who by divulging forged miracles, increased the number of her Votaries. But *Selymus* subduing *Egypt* the tombe was defaced, & ransackt by his *Janizaries:* who besides the ornaments of gold and silver, took from thence in *Shariffs* about five Millions. But the Christians say that this *Nafissa* was an un-satiable harlot; who out of colour (and that for *Mahomets* sake) to convert the un-naturall lusts of the people, did prostitute her selfe to all commers. The few inhabitants that here be, are *Greeks* and *Armenians*. Here wee saw certain great *Seraglio's*, exceeding high, and propt up by buttresses. These they call the Granaries of *Joseph*: wherein he hoarded corn in the yeers of plenty against the succeeding famine. In all there be seven, three standing, and imployed to the selfsame use: the other ruined. From thence up the River for twenty miles space there is nothing but ruines. Thus with the day we ended our progresse.

Upon the fourth of March we departed from *Cairo* in the habite of Pilgrims; four of us English consorted with three Italians: of whom one was a Priest, and another a Physician. For our selves we hired three Camels with their keepers; two to carry us, and the third for our provision. The prize we shall know at *Gaza*, upon the dividing of the great *Caravan*, answerable to the successe of the Journey. We also hired a *Coptie* for half a dollar a day, to be our Interpreter, and to attend on us. Our provision for so long a voyage we bore along with us, *viz.* Bisket, Rice, Raisins, Figs, Dates, Almonds, Olives Oil, Sherbets, &c. buying pewter, brasse and such like implements, as if to set up house-keeping. Our water we carried in goat-skins. We rid in shallow cradles (which we bought also) two on a Camel: harboured above, and covered with linnen: to us exceeding un-easie; not so to the people of these countreyes, who sit crosse-leg'd with a naturall facility. That night we pitched by *Hangia*, some fourteen miles from the City. In the evening came the Captain: a *Turk*, well mounted, and attended on. Here we stayed the next day following, for the gathering together of the *Caravan*; paying four Madeins a Camel unto them of the village. These (as those elsewhere) doe nightly guard as, making good whatsoever is stolne. Ever and anon one crying *Washed*, is answered *Elough* by another (joyntly signifying one onely God:) which passing about the *Caravan*, doth assure them that all is in safety. Among us were divers *Jewish* women; in the extremity of their age under-taking so wearisome a journey, onely to die at *Jerusalem*: bearing a long with them the bones of their parents, husbands, children, and kinsfolk; as they doe from all other parts where they can conveniently. The merchants brought with them many *Negroes*; not the worst of their merchandizes. These they buy of their parents, some thirty dayes journey above, and on the West side of the River. As the wealth of others consists in multitudes of cattell; so theirs in the multitude of their children: whom they part from with as little passion; never after to be seen or heard of: regarding more the price then the condition of their slavery, who are descended of *Chus*, son of cursed *Cham*, as are all of that complexion. Not so by reason of their seed, nor heat of the climate: the one confuted by *Aristotle*, the other by experience in that countreyes as hot produce of a different colour, and colder by the thirty degrees have done of the same; (for *Alexander* in his expedition into the East encountred black-men: and such was *Memnon* the son of the *Morning*.

— Nam quo illa patrem
nongentis solis vidisse quis.
Ovid. Am. l. 1. El. 8.

Black Memnos mother she ne'r sober saw
When rosie steeds her day-bright chariot draw.

so named) be in that he reigned in the East; who came to the warres of *Troy* from [illegible] of *Persia*.) Nor of the soil, as some have supposed; for neither haply will [illegible] soyl prove black, nor that race in other soils grow to better [illegible] from the curse of *Noe* upon *Cham* in the posterity of *Chus*: who inhabited a part of *Mesopotamia*, watered by *Gihon* a river of Paradise, and one of

the

the branches of *Euphrates*. Driven from thence, they planted themselves in *Æthiopia* thereupon called also *Chus*. Perhaps the occasion of that error in the Translations of *Genesis*; which interpret *Chus* for *Æthiopia*, and *Gihon* for *Nilus*; distant above a thousand miles from *Eden*. A circuit without question to spacious for a Garden.

About ten of the clock in the night the *Caravan* dislodged: and at seven the next morning pitched at *Bilbesh*, which is in the land of *Goshen*. Paying two Madeins for a Camell, at mid-night we departed from thence. Our companions had their cradles struck down through the negligence of the Camellers: which accident cast us behind the *Caravan*. In danger to have been surprized by the Pesants, wee were by a *Spahie* that followed delivered from that mischief. About nine in the forenoon we pitched by *Catara*: where we payed four Madeins for a Camell. Hereabout, but neerer the *Nile*, there is a certain tree called *Alchan* by the *Arabs*: the leaves thereof being dryed and reduced into powder, doe die reddish yellow. There is yearly spent of this thorow the *Turkish* Empire, to the value of four-score thousand *Sultanies*. The women with it doe dye their hair and nailes: some of them their hands and feet; and not a few, the most of their bodies, tempered onely with gumme, and laid on in the *Bannia*, that it may penetrate the deeper. The Christians of *Bosna*, *Valachia*, and *Russia*; doe use it as well as the *Mahometans*. Trees also here be that doe bring forth cottons. The next morning before day wee removed, and came by nine of the clock to *Salhia*, where we over-took the rest of the *Caravan*: all Christians of those countreys riding upon Mules, and Asses. They had procured leave to set forward a day before; desirous to arrive by Palm-Sunday at *Jerusalem*; (this *Caravan* staying ten days longer then accustomed, because of certain principall Merchants) but they durst not by themselves venture over the main Desarts: which all this while we had trented a long, and now were to passe thorow.

A little beneath is the lake *Sirbonis*, called by the old *Egyptians*, The place of *Typhons* expiration, now *Bayrena*, dividing *Egypt* from *Syria*. A place to such as knew it not, in those times full of un-expected danger. Then two hundred furlongs long being but narrow, and bordered on each side with hils of sand, which born into the water by the winds so thickned the same, as not by the eye to be distinguished from a part of the Continent: by means whereof whole armies have been devoured. For the sands neer hand seeming firm, a good way entred slid farther off, and left no way of returning, but with a lingring cruelty swallowed the ingaged: whereupon it was called *Barathrum*. Now but a little lake, and waxing lesse daily: the passage long since choaked up which it had into the Sea. Close to this standeth the mountain *Cassius* (no other then a huge mole of sand) famous for the Temple of *Jupiter*, and sepulchre of *Pompey*: there obscurely buryed by the piety of a private Souldier: upon whom he is made by *Lucan* to bestow this Epitaph:

Great Pompey here doth lie; so Fortune pleas'd
To instile this stone; whom Cæsars self would have
Interr'd before he should have mist a grave.

Hic situs est magnus, placet hoc fortuna sepulchrum
Dicere Pompei: quo condit maluit illum
Quam terra caruisse Socer.

Who lost his head not far from thence by the treachery and comandement of the ungratefull *Ptolemy*. His tombe was sumptuously re-edified by the Emperour *Adrian*. North hereof lies *Idumea*, between *Arabia* and the mid-land sea, extending to *Judæa*: called *Edō* in the Scriptures, of *Esau*; a name which was given him in regard of his colour, which signifieth Red in the Hebrew. Afterward called *Idumea* of the *Idumeans*: a people of *Arabia* the *Happy*; who in a mutiny quitting their country; did plant themselves here; incorporating with the *Hebrews* (of whom originally descended) and observing their ceremonies.

Idumea rich in Palmes.

——A arbusto Palmarum dives Idumea.
Lucan.

as heretofore with Balsamum, and indifferent fruitfull towards the sea. Difficult to be subdued, by reason of the bordering desarts and penury of waters, yet have they many wells, but hid, and onely known to the inhabitants: who are now subject to the *Turks*; and differ in life and customes not much from the *Arabians*.

The *Subassee* of *Salhia* invited himself to our tent; who feeding on such provision as we had, would in conclusion have fed upon us; had not our commandement (which stood us in four *Shariffs*) from the *Bassa* of *Cairo*, and the favour of

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the Captain by means of our Phisician protected us; otherwise, right or wrong had been but a silly plea to barbarous covetousnesse armed with power. Wee seven were all the *Franks* that were in the company; we heard how he had served others, & rejoyced not a little in being thus fortified against him. The whole *Caravan* being now assembled, consists of a thousand horses, mules, and asses; and of five hundred camels. These are the ships of *Arabia*; their seas are the desarts. A creature created for burthen. Six hundred weight is his ordinary load; yet will he carry a thousand. When in lading or un-lading hee lies on his belly; and will rise (as it is said) when laden proportionably to his strength, nor suffer more to be laid on him. Four days together he will well travel without water; for a necessity fourteen; in his often belching trusting up a bladder, wherewith hee moysteneth his mouth and throat. When they travel, they cram them with barly dough. They are, as some say, the onely that ingender back-ward. Their pace is slow, and intolerable hard, being withall un-sure of foot, were never so little slippery or un-even. They are not made to amend their paces when weary. A beast gentle & tractable, but in the time of his venery: then, as if remembring his former hard usage, he will bite his keeper, throw him down, and kick him: forty dayes continuing in that fury, & then returning to his former meeknesse. About their necks they hang certain charms inclused in leather, and writ by their *Dervises*; to defend them from mischance, and the poyson of ill eyes. Here we paid five Madeins for a Camel.

Having with two days rest refreshed them, now to begin the worst of their Journey, on the tenth of March we entred the maine desarts: a part of *Arabia Petræa*; so called of *Petra* the principall City, now *Rathalalah*. On the North and West it borders on *Syria* and *Egypt*; South-wards on *Arabia Felix*, and the Red sea; and on the East it hath *Arabia* the desart. A barren and desolate countrey bearing neither grasse nor trees, saving only here & there a few Palms which will not forsake these forsaken places. That little that grows on the earth, is wild hysop, whereupon they doe pesture their camels; a creature content with little, whose milk and flesh is their principall sustenance. They have no water that is sweet; all being a meer wilderneſſe of sand: the winds having raised high mountaines, which lye in drifts, according to the quarters from whence they blow. About mid-night (the souldiers being in the head of the *Caravan*) these *Arabs* assailed our reare. The clamour was great; and the passengers, together with their leaders, fled from their camels; I, and my companion imagining the noise to be onely an encouragement unto one another, were left alone; yet preserved from violence. They carried away with them divers mules and asses laden with drugs, and abandoned by their owners, not daring to stay too long, nor cumber themselves with to much luggage, for fear of the souldiers. These are descended of *Ishmael*; called also *Saracen* of *Sara*, which signifieth a Desart, and *saken*, to inhabite. And not onely of the place, but of the manner of their lives; for *Sarack* imports as much as a thiefe: as now, being given from the beginning unto theft and rapine. They dwell in tents, which they remove like walking Cities, for opportunity of prey, and benefit of pasturage. They acknowledge no Soveraign: not worth the conquering, nor can they be conquered: retiring to places impassable for armies, by reason of the rolling sands and penury of all things. A nation from the beginning un-mixed with others: boasting of their nobility; and at this day hating all mechanicall sciences. They hang about the skirts of the habitable countreys, and having robbed, retire with a marvellous celerity. Those that are not detested persons, frequent the neighbouring villages for provision, and traffick without molestation: they not daring to intreat them evilly. They are of mean statures, raw-bone, tawny, having feminine voices: of a swift and noise-less pace; behind you, ere aware of them. Their Religion is Mahometanisme; glorying in that the Impostor was their countrey-man; their language extending as far as that religion extendeth. They ride on swift horses (not mishapen, though lean, and patient of labour. They feed them twice a day with the milk of camels; nor are they esteemed of, if not of sufficient speed to over-take an ostridge. Of those there are store in the desarts. They keep in flocks, and oft affright the stranger passenger with their fearfull shreeches, appearing a far off like a troop of horse-men. Their bodies are too heavy to be supported with their wings; which use-lesse for flight, do serve them onely to run the more speedily. They are the simplest of fowls, and symbols of folly, what they find they swallow, though without delight, even stones and iron. When they have laid their egges, not lesse great then the bullet of a Culverin (whereof there are great numbers to be sold

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in *Cairo*)they leave them;and un-mindful where: sit on those they next meet with. The *Arabs* catch the young ones, running apace as soon as discloſed: and when fatted, doe eat them: so doe they some part of the old, and sell their skins with the feathers upon them. They ride also on Dromedaries; like in shape, but lesse then a Camell, of a Jumping-gate, and incredible speed. They will carry a man (yet unfit for burthen) an hundred miles a day; living without water, and with little food satisfied. If one of these *Arabians* undertake your conduct, he will perform it faithfully: neither will any of the Nation molest you. They will lead you by unknown neerer wayes; and father in four days, then you can travell by Caravan in fourteen. Their weapons are bows, darts, slings, and long javelins, headed like partisans. As the *Turks* sit crosse-legged, so doe they on their heels: differing little in habit from the rustick *Egyptians*.

About break of day we pitched by two wels of brackish water, called, The wells of *Duedar*. Hither followed the *Subassee* of *Salhia*, with the *Jews* which wee left behind: who would not travell the day before, in that it was their Sabbath. Their superstition had put them to much trouble and charges: as of late at *Tunis* it did to some pain. For a sort of them being to imbark for *Salonica*; the wind comming fair on the Sunday, and the master then hoising sailes; loth to infringe their law, and as loth to lose the benefit of that passage: to cozen their consciences, they hired certain *Janizaries* to force them aboard; who took their money, and made a jest of beating them in earnest. At three of the clock we departed from thence, and an hour before mid-night pitched by the Castle of *Catie*, about which there is nothing vegetive, but a few solitary Palmes. The water here is bad, insomuch that that which the Captain drinks, is brought from *Tina*, a sea-bordering towne, and twelve miles distant. Threescore souldiers lie here in garrison. We paid a piece of gold for every Camel, and half a dollar a piece for horses, mules and asses, to the Captain, besides five Madeins a Camell to the *Arabs*. It seemeth strange to mee, how these Merchants can get by their wares so far-setcht, and travelling thorow such a number of expences. The thirteenth spent in paying of *Caphar*, on the fourteenth of March by five of the clock we departed, and rested about noon by the Wels of Slaves. Hither followed the Governour of *Catie*, accompanied with twenty horse; and pitched his tent beside us. The reason why he came with so slight a conduct, thorow a passage so dangerous, (for there, not long before, a *Caravan* of three hundred camels had been born away by the *Arabs*) was for that he was in fee with the chiefe of them: who upon the payment of a certain taxe, secured both goods and passengers. Of these there were divers in the company. Before mid-night we dislodged, and by six the next morning we pitched by another Well of brackish water, called, The Well of the mother of *Assan*. In the afternoon we departed. As we went, one would have thought the sea to have been hardly, and to have removed upon his approaches, by reason of the glistering Nitre. And no doubt, but much of these desarts have in times past been sea; manifested by the saltnesse of the soil, and shels that lie on the sand in infinite numbers. The next morning by five of the clock we came to *Arissa*: a Castle, environed with a few houses: the garrison consisting of a hundred souldiers. This place is something better then desart; two miles removed from the Sea, and blest with good water. Here we paid two Madeins for a Camell, and half as much for our Asses; two of them for the most part rated unto one of the other. On the seventeenth of March we dislodged betimes in the morning, resting about noon by the Wells of Fear; the earth here looking green, yet waste, and un-husbanded. In the evening we departed. Having passed in the night by the Castle *Haniones*, by break of day they followed us to gather their *Caphar*; being three Madeins upon every Camel. The countrey from that place pleasant, and indifferent fruitfull. By seven of the clock we pitched close under the City of *Gaza*.

FINIS LIBRI SECUNDI.

THE THIRD BOOK,

NOW are wee in the Holy Land, confined on the North with the mountains of *Libanus*, and a part of *Phœnicia*: on the East it hath *Cœlosyria*, and *Arabia Petræa*: on the South the same together with *Idumea*, the West is bounded, a part with *Phœnicia*, and the rest with the Mid-land Sea. Distant from the line one and thirty degrees; extending unto thirty three, & something upward. So that in length from *Dan* (the same with *Cæsarea Philippi*) unto *Beersheba* (now *Gibelin*) it containeth not more then 140 miles: where broadest, not fifty. A land that flowed with milk and honey: in the midst as it were of the habitable world, and under a temperate clime: adorned with beautifull mountains, and luxurious valleys; the rocks producing excellent waters; and no part empty of delight or profit. Having at once sustained of her own thirteen hundred thousand fighting men, (what then in all, proportioned with these?) and that with abundance. Divided it was into three regions; *Iudea*, which lieth to the South, *Samaria* in the midst; and *Galilee*, extending unto *Libanus*: of which the Upper and the Neather watered by many springs and torrents, but not many rivers: *Iordan* the prince of the rest; seeming to arise from *Ior*, and *Dan*, two not far distant fountains. But he fetched his birth from *Phiala*, a round deep Well an hundred and twenty furlongs off; and passing under the earth ascendeth at the places afore-said: running from North to South not navigably deep, not above eight fathoms broad, nor (except by accident) heady: shadowed on both sides with poplars, alders, tamarix, and reeds of sundry kinds. Of some the *Arabians* make darts and javelins, of others arrows of principal esteem; others they select to write with: more used then quils by the people of these countreys. Passing along it maketh two lakes: the one in the Upper *Galilee*, named *Samachonitis* (now *Houle*,) in the summer for the most part dry, over-grown with shrubs and reeds, which afford a shelter for Bores and Leopards: the other in the Inferior, called the sea of *Galilee*, the lake of *Genazareth*, and of *Tyberias*, taking that name from a City so called, built there by *Herod*, in honour of *Tyberius Cæsar*. In length an hundred furlongs, and forty in breadth; the water exceeding sweet, and better to drink of then that of the River: abounding with sundry sorts of fish, unto it peculiar. The soile about is of so admirable a nature, that fruits which are onely proper to cold, to hot, and to temperate countreyes, there jointly thrive with a like felicity: the plains about are now well-nigh over-grown with bushes and un-husbanded. Running a great way farther, with many windings, as it were to delay his ill destiny; gliding thorow the plains of *Iericho* not far below where that City stood, it is at length devoured by that cursed lake *Asphaltides*: so named of the *Bitumen* which it vomiteth. Called also the Dead sea, perhaps in that it nourisheth no living creature; or for his heavy waters, hardly to be moved by the winds. So extream salt, that whatsoever is thrown thereinto not easily sinketh. *Vespasian* for a tryall caused divers to be cast in, bound hand and foot, who floted as if supported by some spirit. They say that birds flying over fall in as if enchanted. Nor unlikely, since other lakes, as that of *Avernus*, have effected the like:

2 Sam. 24. 9

——*A name of right*
Impos'd, in that to all birds oppoſite,
Which when thoſe airs ſwift paſſengers o're-flie,
Forgetfull of their wings they fall from hie
With out-ſtretcht necks, on earth, where earth partakes
That killing property; where lakes, on lakes:

——Nomen id ab re
Impoſitum eſt, quia ſunt avibus contraria cunctis
E regione, ea quod loca cum advenere volantes
Remigii oblitæ pennarum vela remittunt,
Præcipitesque cadunt molli cervice profuſa
In terram, ſi forte ita fert natura locorum:
Aut in aquam, ſi forte lacus ſubſtratus Averno eſt:
Luer. l. 6.

ſuffocated with the poiſon of the aſcending vapours. The whole countrey have from hence their proviſion of ſalt. Seventy miles it is in length, and ſixteen over; having no egreſſe unleſſe under the earth: nor yet increaſing with the acceſſe of the River, and thoſe multitudes of torrents. Once a fruithfull valley, compared for delight unto Paradiſe; and called *Pentapolis*, of her five Cities: deſtroyed with fire from heaven, and converted then into this filthy lake, and barren deſolation that environs it. A fearfull monument of divine vengeance. *Joſephus* (and hee that countrey-man) reports, that about it are fruits, and flowers, moſt delectable to the eye, which touched, fall into aſhes. An hiſtorian perhaps not always to be credited. Yet not far off there grows a fruit like a green Walnut, This I have ſeen; which they ſay never ripeneth. At the foot of the bordering mountains, there are certain black ſtones, which burn like coales (whereof the Pilgrimes make fires) yet diminiſh not therewith: but onely become lighter and whiter. Beyond *Iordan* are the warm baths of *Callirhoe*, which diſcharge themſelves into this Lake: exceeding ſoveraign for ſundry diſeaſes.

This famous countrey, the ſtage of wonders,

Loved of God; planted by firſt Colonies:
Nurſe of bleſt Saints; and kingly Families;
Fruitfull in Worthies; glorious in the birth
Of Chriſt: who here deſcending from the skies
Did with his bloud purge the polluted earth:

——Cara Deo, primis habitata colonis,
Terra domus regum, ſedes clariſſima divûm;
Nobilium antiquâ ſerie fœcunda virorum
——Natale ſolum, quo lapſus ab aſtris
Deterſit Chriſtus mortales ſanguine culpa. I.

was firſt inhabited by *Canaan* the ſonne of *Cham*, and called by his name: hee dying, left it to his eleven ſons, the authors of as many nations. *Abraham* the tenth from *Noe*, and ſixth from *Heber* (of whom the *Hebrews*, retaining in the confuſion of tongues their primitive language) * departing from *Chaldea* by divine appointment dwelt in this countrey, promiſed him by God in a viſion: and thereupon called The land of Promiſe: as of *Jacob*, *Iſrael*, ſo named for ſtrugling with an Angel. His poſterity two hundred and eighteen yeers after deſcending into *Egypt*, were there for two hundred and ſeventeen yeers retained in bondage. Brought from thence by *Moſes*; forty years after, under the conduct of *Joſuah* they entred *Canaan*, expulſed the *Canaanites*, and unto every tribe they allotted a portion. At the firſt for three hundred and eighty ſix yeers they were governed by Captains and Judges: after that for four hundred and eighteen, by Kings; *Iuda* the Scepter-bearer; the regall City *Ieruſalem*. From *Rehoboam* ten tribes revolted, who choſe the fugitive *Ieroboam* for their King: his ſucceſſors ſtiled Kings of *Iſrael*; the ſeat of that kingdome *Samaria*. Two hundred fifty and nine yeers that Kingdome had endured; when in the ninth yeer of the reign of *Hoſhea* they were led into Captivity by the King of *Aſſyria*: and planted, as ſome ſay, beyond the *Caſpian* mountains; from whence they never returned. The *Aſſyrians* poſſeſt of their land, were from thence-forth called *Samaritans*: who devoured by Lions for ſacrificing to the Gods of their countrey, revoked certain of the *Iſraelitiſh* Prieſts, to inſtruct them in their law and religion; but no otherwiſe obſerved, then as leaving it free to worſhip what God each man beſt liked. To *Iuda* onely continued *Beniamin* with the beſt of the *Levites*. Oft oppreſſed by Tyrants, as oft wonderfully delivered; at length in the reign of *Zedechias* they were carried captive by *Nebuchadnezzar* into *Babylon*, Fifty nine yeers after ſet at liberty by *Cyrus*, with gifs and immunities they returned under the conduct of *Zerubbabel*. After this they were called *Iews* of *Iuda*, the Patriarch, and the countrey *Jury*. From which time untill the *Maccabees*, a tract of three hundred ſixty and four yeers, they were governed by an *Ariſtocracy*: tryed with many calamities, and ſubject to the inſolencies of over-powerfull neighbours. Of whom *Antiochus Epiphanes*, who aſſiſted by the factious, maſſacred the people, not ſparing the conſpirators: interdicting, and by torture enforcing whatſoever by their law they were

Irreconcilable are the computations of Chronologers. I follow *Chriſ. Helvicus*, the laſt & reputed beſt.

* A.M. 2083.

How this may be reconciled to thoſe 70. Jerem. 25. Dan. 9. ſee Helvicus.

commanded or prohibited. The *Samaritans* would be not more of kin to the *Jews*: but professed themselves to be descended of the *Sidonians*, and re-dedicated their Temple (before dedicated to God) on mount *Garazin* unto *Jupiter*. To oppose this tempest, up stood *Mathias*; a Priest of the race of *Amones*, with his five sons; all men of incomparable valour. Of whom *Judas Maccabeus* did (if not restore) uphold their State from a further declination. *Judas* slain, *John* succeeded him: *Ionathan*, *Iohn*; and *Simon*, *Ionathan*, the last of the brethren, (for *Eleazer* was slain before by the fall of an Elephant which he slue, supposing it to have born the person of *Antiochus*:) all dying nobly in their countreys defence; a glorious and to be emulated destiny. After *Simon*, *Hircanus* his son obtained the Priest-hood, together with the principality. A man more fortunate then the rest: who not onely defended his own, but made many prosperous invasions. *Aristobulus* his sonne translated the principality into a kingdome: the first that wore a crown: in worth degenerating; stained with the bloud of his mother and brother. His brother *Alexander* reigned in his stead; not inferiour in cruelty, ever in warres, either foraign or civill; acquainted with variable fortunes. He left his kingdome to *Alexandra* his wife, for restraint of his cruelty well beloved of the people. By him she had two sons, *Hircanus*, and *Aristobulus*: conferring upon the eldest the Priest-hood and kingdome. Out of her overmuch zeal misled by the *Pharisees*, the offended incense *Aristobulus* (a man of an aspiring spirit; and viciously daring) who upon the sickness and death of his mother affected the kingdome. *Hircanus* resignes: *Antipater* the *Idumean* procureth him to revoke his resignation: who after many bickerings, is at length restored by *Pompey*; who conquereth *Iudea*, and leadeth *Aristobulus* to *Rome* with his children: *Scaurus* here governing for the *Romanes*. *Alexander* his eldest sonne, getteth loose: pursueth *Hircanus*; is suppressed by *Gabinius*; who succeeded *Scaurus* in the government of *Syria*, and restored *Hircanus* to the Priest-hood, alters the government, divides *Iudea* into five Provinces, and commits them to severall governors. *Aristobulus* escapeth from *Rome*, attempteth the kingdome: is overthrown, taken, and sent back again. *Crassus* succeeds *Gabinius*: him *Cassius*. *Aristobulus* set free by *Cæsar*, and furnished with an army, is poysoned by *Pompey's* favourites: his son *Alexander* beheaded before by *Scipio* at *Antioch*. *Antipater* for his manifold deserts is by *Cæsar* made governour of *Judea*: and the Priest-hood for his sake confirmed to *Hircanus*; who unfit for rule, enjoying onely the title of a King, is directed by the other. *Antipater* soon after poysoned (a man of high valour, and wisdome) leaveth foure sons behind him: *Phaseolus*, *Herod*, *Ioseph*, and *Pharoras*. *Herod* by his victories becommeth famous: who with his brother *Phaseolus*, are made Tetrarchs by *Anthony*. *Antigonus* the second sonne to *Aristobulus*, raiseth new tumults, assisted by the *Parthians*: by whom *Hircanus* and *Phaseolus* contrary to promise, are treacherously surprised, and delivered to *Antigonus*; who making *Hircanus*, by biting off his ears, un-capable of the Priest-hood, assumeth unto himself the soveraignty. *Herod* in distresse repaireth to *Rome*, is aided, and created King of *Iudea* by *Augustus* and *Anthony*. The warres after many conflicts doe end with the death of *Antigonus*: the last of the race of the *Maccabees*, who held that government an hundred thirty and one yeers. *Herod* reigned thirty four yeers; a man full of admirable vertues, and execrable vices; his acts had deservedly given him the addition of Great: fortunate abroad, un-fortunate in his family; having put three of his sons to death, and the wife that he loved: his life tragicall, his death desperate. His crown hee bequeathed to *Archelaus*, his son by *Malthace* the *Samaritan*. But expulsed by the *Iews* for his cruelty, the matter was debated before *Augustus*; who gave him half of the kingdome with the tittle of an *Ethnarh*. The other half divided into two Tetrarchies, were bestowed on two of his brethren *Philip*, (to whom *Agrippa* succeeded, the son of *Aristobulus*, slain by his father *Herod*, with the title of a King, given him by *Claudius Cæsar*) and *Antipas*, called also *Herod*. *Archelaus* banished soon after for his cruelty, did die in exile. His *Ethnarchy* reduced into a *Romane* Province, and the government thereof committed unto *Pontius Pilate* by *Tiberius Cæsar*, under whom the Son of God did die for the offences of man: fore-told by Heathen Oracles.

Sed manibus passis cum mensus cuncta coronam
De spinis tulerit, nec non latus ejus arundo
Pixerit acta manu, cujus causa tribus horis
Nox tenebrosa die medio monstrosaque fiet:

But when with hands out-stretcht, and head thorn bound;
A cursed spear his blessed side shall wound:
For which abortive night for three hours space
Shall mid-day mask: To mans affrighted race,

The

The Temple then shall yeeld a dire ostent :
He shall to profound hell make his descent
And shew the dead a way to life ——

Tunc hominum generi magnum Salomonia signum
Templa dabunt, Ditis cum tecta profunda subibit,
Nunciet in vitam reditum quo more peremptis.
Siby. Orac. l. 1.

His name thus covertly expressed,

Explained by the numerall Greeke Letters. ΙΗΣΟΥΣ. 10. 8. 200. 70 400. 200. 8. 8. 800.

Four vowels hath it, and two that are none,
Of Angels two: The summe of all thus shone.
Eight monads, decads eight; hecatons
Declare his name to earths un-faithfull sons

—— vocales quatuor autem
Fert, non vocalesque duas, binum geniorum:
Sed quæ sit numeri totius summa docebo.
Namque octo monadas, totidem decadas super istas
Atque hecatontadas octo, infidis significabat
Humanis nomen. Siby. Orac. l. 1.

Petronius succeeded *Pilate*, *Felix*, *Petronius*, and then *Festus*, *Albinus*, and *Florus*. *Florus* his cruelty and bad government provoked the *Jews* to rebellion. But the calamities of that war inflicted by *Gallus*, *Vespasian*, and *Titus*, exceed both example, and description, *His blood be on us and ours*: a wish then granted, was now effected with all fulnesse of terror. *Judea* deprived of her fertility, together with her Cities and people, is governed by *Lucius Bassus*: who by *Vespasians* appointment made sale of the land; and on every head imposed an annuall tribute. So continued it untill the reign of *Adrian*: when the *Jews* impatient, that forainers should possesse their contrey, raised a new commotion: to whom the dispersed resorted from all parts; *Barochab* the ring-leader their counterfeit *Messias*. And because his name doth signifie the Son of a star: he applyed unto himselfe that prophecie: *Out of Iacob shall a star arise*; But when slain and discovered for an Impostor, they called him *Bencozban*, which is, son of lying. *Iulius Severus* Lieutenant unto *Adrian*, (notwithstanding many of their desperate attempts) rased fifty of their strong holds, nine hundred eighty five towns, and slue of them five hundred and fourscore thousand. Insomuch that that the countrey lay waste, and the ruined Cities became and habitation for Foxes, and Leopards. The captives by the Emperors commandement were transported into *Spaine*: and from thence again exiled in the year 1500 by *Ferdinand* and *Emanuel*. *Iury* now without *Iewes*, imbraced the Christian Religion in the dayes of *Constantine*: whose mother *Helena* is said to have built therein no lesse then two hundred Temples and Monasteries, in places made famous by the miracles of Christ: or such as were the known habitations of his disciples. The next change befell in the reign of *Phocas*, when *Cosroe* the *Persian* over-ran all *Palestine*; inflicting un-heard of tortures on the patient Christians. No sooner freed of that yoke, but made to sustain a greater by the execrable *Saracens*, under the conduct of *Omar*, successor unto *Mahomet*; who were long after expulsed by the *Turks*, then newly planted in *Persia* by *Tangrolipix*. When the Christians of the West, for the recovery of the Holy Land (so by them instiled) set forth an army of three hundred thousand, *Godfrey* of *Bullein* the Generall; who made thereof an absolute conquest: & was elected King of *Ierusalem*. Lesse then a year gave a period to his reign. Him his brother *Baldwin* succeeded: then *Baldwin* the second his kinsman: him, *Fulk* his son in law (*Fulk* left two sons behind him:) *Baldwin* the third, and *Almericus*, who succeeded his brother: him, his son *Baldwin* the fourth. Then *Baldwin* the fifth, his sisters son: a child by his mother poisoned within seven moneths of his coronation, out of her cruell ambition to gain unto her self the soveraignty, by conferring the same upon her husband *Guy*; the ninth and last King of *Ierusalem*. Their trouble-some reigns, high valors, the alternate changes of foils and victories (their foes at hand, their succours afar-off) and finally, their finall overthrow procured by home-bred treason; require a peculiar History. In the 89 year of that kingdome, and during the reign of *Guy*, the Christians were utterly dispossest of *Judea*, by *Saladine* the *Egyptian Sultan*. A countrey it seemeth anathematized for the death of Christ, and slaughter of so many Saints as may be conceived by view of the place it self; and ill successe of the Christian armies: which in attempting to recover it, have endured there so often such fatall over-throws: or else, in reputing it a meritorious war, they have provoked the divine vengeance. The airy title our *Richard* the first did purchase of *Guy*; with the reall and flourishing kingdome of *Cyprus*: which now is assumed by the Kings of *Spain*, with as little profit, and the like ambition. But the possession remained with the *Egyptians*: untill *Selymus*, by extinguishing of the *Mamalucks* did joyn the same to the *Ottoman* Empire. So it remaineth at this day; and now is governed by severall *Sanziacks*, being under the *Bassa* of *Damasco*.

It is for the moſt part now inhabited by *Moores*, and *Arabians*: thoſe poſſeſſing the vallies, and theſe the mountains. *Turks* there be few: but many *Greeks*, with other Chriſtians, of all ſects and nations; ſuch as impute to the place an adherent holineſſe. Here be alſo ſome *Jews*, yet inherit they no part of the land, but in their own countrey doe live as aliens. A people ſcattered throughout the whole world, and hated by thoſe amongſt whom they live; yet ſuffered as a neceſſary miſchiefe: ſubject to all wrongs and contumelies, which they ſupport with an invincible patience. Many of them have I ſeen abuſed, ſome of them beaten: yet never ſaw I *Jew* with an angry countenance, They can ſubject themſelves unto times, and to whatſoever may advance their profit. In generall, they are worldly wiſe, & thrive whereſoever they ſet footing. The *Turk* imployes them in receipt of cuſtomes, which they by their policies have inhanced; and in buying and ſelling with the Chriſtian: being himſelf in that kind a foole, and eaſily couſned. They are men of indifferent ſtatures, and the beſt complexions. Theſe as well in Chriſtendome, as in *Turkie*, are the remains onely of the tribes of *Juda* and *Benjamin*, with ſome *Levites* which returned from *Babylon* with *Zerubbabel*. Some ſay, that the other ten are utterly loſt: but they themſelves that they are in *India*, a mighty Nation, incompaſſed with rivers of ſtone, which onely ceaſe to run on their Sabbath, when prohibited to travel. From whence they expect their Meſſias: who with fire and ſword ſhall ſubdue the world, and reſtore their temporall kingdom; and therefore whatſoever befalls them, they record it in their Annalls. Amongſt them there are three ſects. One onely allow of the Books of *Moſes*. Theſe bee *Samaritan Iews*, (not *Iews* by deſcent, as before-ſaid) that dwell in *Damaſco*: who yearly repair to *Sichem* (now *Neapolis*) and there doe at this day worſhip a Calfe, as I was informed by a Merchant dwelling in that countrey. Another allow of all the Books of the Old Teſtament. The third ſort mingle the ſame with traditions, and fantaſticall fables deviſed by their *Rabbins*, and inſerted into their *Talmud*. Throughout the *Turks* Dominions they are allowed their Synagogues: ſo are they at *Rome*, and elſ-where in *Italy*; whoſe receipt they juſtifie as a retained teſtimony of the verity of Scriptures; and as being a means of their more ſpeedy converſions: whereas the offence that they receive from Images, and the loſſe of good upon their converſions, oppugne all perſwaſions whatſoever. Their Synagogues (for as many a I have ſeen) are neither fair without, nor adorned within; more then with a curtain at the upper end, and certain lamps (ſo far as I could perceive) not lightned by day-light. In the midſt ſtands a ſcaffold, like thoſe belonging to Queriſters, in ſome of our Cathedrall Churches: where hee ſtands that reads their Law, and ſings their Liturgy: and office not belonging unto any in particular; but unto him (ſo he be free from deformities) that ſhall at that time purchaſe it with moſt money; which rebounds to their publike treaſury. They read in ſavage tones; and ſing in tunes that have no affinity with muſicke: joyning voices at the ſeverall clozes. But their fanſtaticall geſtures exceed all barbariſme; continually weaving with their bodies, and often jumping upright (as is the manner in dances) by them eſteemed an action of Zeal, and figure of ſpirituall elevation. They pray ſilently with ridiculous and continuall noddings of their heads, not to be ſeen and not laught at. During the time of Service their heads are veiled in linnen, fringed with knots, in number anſwerable to the number of their laws, which they carry about with them in proceſſion; and rather boaſt of, then obſerve. They have it ſtuck in the jambs of their dores, and covered with glaſſe: written by their Cacams, and ſigned with the name of God, which they kiſſe next their hearts in their goings forth: and in their returnes. They may print it, but it is to be written on parchment, prepared of purpoſe (the inke of a preſcribed compoſition) not with a quill, but a cane. They doe great reverence to all the names of God, but eſpecially to *Jehovah*, inſomuch that they never uſe it in their ſpeech. And whereas they handle with great reſpect the other books of the Old Teſtament, the Book of *Heſter* (that part that is Canonicall, for the other they allow not of) writ in a long ſcrole, they let fall on the ground as they read it, becauſe the name of God is not once mentioned therein; which they attribute to the wiſdome of the Writer, in that it might be peruſed by the Heathen. Their other Books are in the *Spaniſh* tongue, and Hebrew character. They confeſſe our Saviour to have been the moſt learned of their Nation, and have this fable diſperſed amongſt them concerning him: How that yet a boy, attending upon a great Cacam at ſuch a time as the heavens accuſtomed to open, and whatſoever he prayed for was granted; the Cacam

Doctor of their law.

oppreſſed

oppreſſed with ſleep, charged the boy when the time was come, to awaken him. But he provoked with a frantick deſire of peculiar glory (ſuch is their deviliſh invention) made for himſelf this ambitious requeſt; that like a God hee might be adored amongſt men. Which the Cacam over-hearing, added thereunto (ſince what was craved could not be provoked) that it might not be till after his death. Whereupon he lived contemptibly; but dead, was, is, and ſhall be honoured unto all poſterity. They ſay withall, that he got into the *Sanctum Sanctorum*: and taking from thence the powerfull names of God, did ſew them in his thigh. By vertue whereof he went inviſible, rid on the Sun-beams, raiſed the dead to life, and effected like wonders. That being often amongſt them, they could never lay hands on him; untill he voluntarily tendered himſelf to their fury not willing to defer his future glory any longer. That being dead, they buryed him privately in a dung-hil, leſt his body ſhould have been found and worſhipped by his followers: when a woman of great nobility, ſeduced by his doctrine, ſo prevailed with the *Roman* governour, that he threatned to put them forth-with to the ſword, unleſſe they produced the body. Which they digging up found un-corrupted, and retaining that ſelf-ſame amiable favour, which he had when he lived: onely the haire was falne from his crown; imitated as they ſay, by the *Romiſh* Friers. Such, and more horrible blaſphemies invent they; which I fear to utter. But they be generally notorious liers. Although they agree with the *Turk* in circumciſion, deteſtation of Images, abſtinency from ſwines fleſh, and divers other ceremonies: nevertheleſſe the *Turks* will not ſuffer a *Jew* to turn *Mahometan*, unleſſe he firſt turn a kind of *Chriſtian*. As in religion they differ from others, ſo they do in habit, in Chriſtendome enforcedly, here in *Turkie* voluntarily. Their under-garments differing little from the *Turks* in faſhion, are of purple cloth; over that they wear gowns of the ſame colour, with large wide ſleeves, and claſped beneath the chin, without band or collar: on their heads high brimleſſe caps of purple, which they move at no time in their ſalutations. They ſhave their heads all over; not in imitation of the *Turk*: it being their ancient faſhion, before the other were a Nation, as appeareth by *Cherillus* (together with their language and bonnets then uſed) relating of the ſundry people which followed *Xerxes* in his *Grecian* expedition.

Theſe warres a people rarely featured, follow;
Who un-known, the Phœnician language ſpake.
On hils of Solymus by a vaſt lake
Have they their ſeat. Their heads they ſhave, and guard
With helmes of horſe-skin in the fire made hard.

Hujus miranda ſpecie gens caſtra ſecuta
Phœniſſam ignoto linguam mittebat ab ore,
Sedes huic Solymi montes, ſtagnum prope vaſtum;
Tonſa caput circum; ſqualenti vertice equini,
Exuvias capitis duratas igne gerebat.

Their familiar ſpeech is Spaniſh: yet few of them are ignorant in the *Hebrew*, *Turkiſh*, *Moreſco*, vulgar *Greek* and *Italian* languages. Their onely ſtudies are Divinity and Phyſick: their occupations brokage and uſury; yet take they no intereſt of one another, nor lend but upon pawns; which once forfeited, are un-redeemable. The poorer ſort have been noted for fortune-tellers, and by that deceit to have purchaſed their ſuſtenance.

What dream ſoever you will buy
The Jew will ſell you readily.

Qualiacunque voles Judæi ſomnia vendunt,
Juven. Sat.

They marry their daughters at the age of twelve: not affecting th ſingle life, as repugnant to ſociety, and the law of creation. The Sabbath (their devotions ended) they chiefly imploy in nuptiall benevolencies: as an act of charity, befitting well the ſanctity of that day. Although no City is without them throughout the *Grand Signors* dominions; yet live they with the greateſt liberty in *Salonica*, which is almoſt altogether inhabited by them. Every male above a certain age, doth pay for his head an annuall tribute. Although they be governed by the *Turkiſh* Juſtice; nevertheleſſe, if a Jew deſerve to die by their law, they will either privately make him away, or falſely accuſe him of a crime that is anſwerable to the fact in quality, and deſerving like puniſhment. It is no ill turn for the Francks that they will not feed at their Tables. For they eat no fleſh, but of their own killing; in regard of the entrails, which being diſlocated or corrupted, is an abomination unto them. When ſo it falls out, though exceeding good (for they kill of the beſt) they will ſell it for a trifle. And as for their wines, being for the moſt planted and gathered

gathered by *Grecians*, they dare not drink of them for fear they be baptized: a ceremony whereof we have ſpoken already. They ſit at their meat as the *Turks* do. They bury in the fields by themſelves, having onely a ſtone ſet upright on their graves: which once a yeer they frequent burning of incenſe: and tearing of their garments, for certain days they faſt and mourn for the dead, yea, even for ſuch as have been executed for offences. As did the whole Nation at our being at *Conſtantinople*, for two of good account that were impaled upon ſtakes; being taken with a *Turkiſh* woman, and that on their Sabbath. It was credibly reported, that a *Jew*, not long before, did poyſon his ſon, whom he knew to be un-reſtrainably laſcivious, to prevent the ignominy of a publike puniſhment, or loſſe by a chargeable redemption. The fleſh conſumed, they dig up the bones of thoſe that are of their families; whereof whole bark-fulls not ſeldome doe arrive at *Joppa*, to be conveyed, and again interred at *Ieruſalem*: imagining that it doth adde delight unto the ſoules that did owe them, and that they ſhall have a quicker diſpatch in the generall Judgement. To ſpeak a word or two of their women: The elder mabble their heads in linnen, with the knots hanging down behind. Others do wear high caps of plate; whereof ſome I have ſeen of beaten gold. They wear long quilted waſte-coats, with breeches underneath; in winter of cloth, in ſummer of linnen, and over all when they ſtir abroad, looſe gowns of purple, flowing from the ſhoulders. They are generally fat, and rank of the ſavors which attend upon ſluttiſh corpulency. For the moſt part they are goggle-ey'd. They neither ſhun converſation, nor are too watchfully guarded by their husbands. They are good work-women, and can and will doe any thing for profit, that is to be done by the art of a woman, and which ſutes with the faſhion of theſe countreys. Upon injuries received, or violence done to any of their Nation, they will cry out mainly at their windows, beating their cheeks, and tearing of their garments. Of late they have been bleſt with another *Heſter*; who by her favour with the *Sultan* prevented their intended maſſacre, and turned his fury upon their accuſers. They are ſo well skilled in lamentations, that the *Greeks* do hire them to cry at their funeralls,

—plorat
Uberibus ſemper lachrymis, ſemperque paratis
In ſtatione ſua, atque expectantibus illam
Quo jubeat manare modo——
Juv. Sat. 6.

Fruitfull in tears: tears that ſtill ready ſtand
To ſally forth; and but expect command.

But now return we unto *Gaza*, one of the five Cities, and that the principall that belonged to the *Paleſtines*, (called *Philiſtins* in the Scriptures) a warlike and powerfull people, of whom afterward the whole land of Promiſe took the name of *Paleſtine*. *Gaza*, or *Aza*, ſignifieth Strong. In the *Perſian* language a Treaſury: ſo ſaid to be called by *Cambyſes*, who invading *Egypt*, ſent thither the riches purchaſed in that war. It was called *Conſtantia*, by the Emperour *Conſtantine*, *Gaza* again by *Julian*; and now *Gazra*. Firſt, famous for the acts of *Samſon*, who lived about the time of the *Trojan* wars: (an age that produced Worthies) whoſe force and fortunes, are ſaid to have given to the Poets their inventions of *Hercules*, who lived not long before him. And afterward famous for the two wounds there received by *Alexander* the Great: then counted the principall City of *Syria*. It ſtands upon a hill: environed with vallies; and thoſe again well-nigh incloſed with hils; moſt of them planted with all ſorts of delicate fruits. The building mean, both for form and matter. The beſt but low, of rough ſtone, arched within, and flat on the top, including a quadrangle: the walls ſurmounting their roofes, wrought thorow with pot-ſherds to catch and ſtrike down the refreſhing winds; having ſpowts of the ſame, in colour, ſhape, and ſite, reſembling great Ordnance. Others are covered with mats and hurdles; ſome built of mud: amongſt all, not any comely or convenient. Yet are there ſome reliques left; and ſome impreſſions that teſtifie a better condition. For divers ſimple roofs are ſupported with goodly pillars of *Parian* marble: ſome plain, ſome curiouſly carved. A number broken in pieces do ſerve for threſholds, jambs of dores, and ſides of windows, almoſt unto every beggerly cottage. On the North-eaſt corner, & ſummity of the hill, are the ruines of huge arches ſunk low in the earth, & other foundations of a ſtately building. From whence the laſt *Sanziack* cõveyed marble pillars of an incredible bigneſs; enforced to ſaw them aſunder ere they could be removed: which he employed in adorning a certain Moſque below in the valley. The *Jewes* do fable this place to have been the theatre of *Sampſon*, pulled down on the head of the *Philiſtins*. Perhaps ſome palace there built by *Ptolemy*, or *Põpey*, who re-edified the City; or Chriſtian

ſtian Temple erected by *Conſtantine*; or elſe that Caſtle founded by *Baldwin* the third, in the year 1148. The Caſtle now being, not worthy that name, is of no importance: wherein lyeth the *Sanziack* (by ſome termed a *Baſſa*) a ſickly young man, and of no experience; who governs his Province by the advice of a *More*. His territories begin at *Ariſſa*, on the Weſt-ſide of the City, out of ſight, and yet within hearing, is the ſea; ſeven furlongs off: where they have a decayed and unſafe port, of ſmall availe at this day to the inhabitants. In the valley on the Eaſt-ſide of the City, are many ſtraggling buildings. Beyond which there is a hill more eminent then the reſt, on the North-ſide of the way that leadeth to *Babylon*; ſaid to be that, (and no queſtion the ſame deſcribed in Scriptures) to which *Sampſon* carried the gates of the City: upon whoſe top there ſtandeth a Moſque, environed with the graves and ſepulchres of *Mahometans*. In the Plain between that and the town, there ſtand two hich pillars of marble, their tops much worn by the weather: the cauſe of their erecting unknown; but of great antiquity. South of this, and by the way of *Egypt*, there is a mighty Ciſtern, filled onely with the fall of rain, and deſcended into by large ſtairs of ſtone: where they waſh their clothes, and water their cattell.

The ſame day that we came, we left the Caravan, and lodged in the City under an arch in a little court, together with our aſſes. The doore exceeding low, as are all that belong unto Chriſtians, to with ſtand the ſudden entrance of the inſolent *Turks*. For they here doe live in a ſubjection to be pitied; not ſo much as daring to have handſome houſes, or to employ their grounds to the moſt benefit. So dangerous it is to be eſteemed wealthy. During our abode here there came a Captain with two hundred *Sapheis*, ſent by *Morat Baſſa* to raiſe thirty thouſand dollars of the poor and few inhabitants of this City. *The Grecians* have certain ſmall vineyards, but that they have wine they dare not be acknown; which they ſecretly preſſe in their houſes. They bury their corn under ground, and keep what they are to ſpend, in long veſſells of clay; in that it is ſubject to be eaten with wormes (as throughout *Egypt*) and will not laſt if not ſo preſerved. In the principall part of the City they have an ancient Church, frequented alſo by the *Copties*. The *Greekiſh* women (a thing elſ-where unſeen) here cover their faces, dying their hands-black; and are apparelled like the *Moores* of *Cairo*. Every Saturday in this Church-yard upon the graves of the dead, they keep a miſerable howling, crying of cuſtome, without tears or ſorrow. The *Subaſſee* would have extorted from us vvell-nigh as much money as vve were maſters of: vvhich vve had hardly avoyded, had not the ſick *Sanziack* (in that adminiſtred unto by our Phyſician) quitted us of all payments. So that there is no travelling this vvay for a *Frank* vvithout ſpeciall favour.

Thruſt out of our lodging (as we were about to leave it) by the un-civill *Sapheis*, who ſeized on divers of our neceſſaries: on the nineteenth of March we returned to the Caravan. We paid half a dollar apiece to the place for our Camells: and for their hire from *Cairo*, for thoſe of burthen ſix *Sultanies*; for ſuch as carried paſſengers eight. Wee gave them two *Sultanies* more a piece to proceed unto *Ieruſalem*. Here the Caravan divided: not a ſmall part thereof taking the way that leadeth unto *Babylon*. The next day we alſo diſlodged: leaving the *Iews* behind us: who were there to celebrate their feſtivall. The Captain of the Caravan departed the night before; taking his way through the mountainous countrey by *Hebron*: out of his devotion to viſit the graves of the Patriarchs; a place of high eſteem amongſt them, and much frequented in their pilgrimages. The ancient City (the ſeat of *David* before he took *Sion* from the *Iebuſites*) is utterly ruinated. Hard by there is a little village, ſeated in the field of *Machpelah*, where ſtandeth a goodly Temple, erected over the Cave of their buriall, by *Helena* the mother of *Conſtantine*; converted now into a Moſque. We paſt this day through the moſt pregnant and pleaſant valley that ever eye beheld, On the right hand a ridge of high mountaines, (whereon ſtands *Hebron*:) on the left hand the *Mediterranean* ſea, bordered with continued hils, be-ſet with variety of fruits: as they are for the moſt part of this dayes journey. The champion between about twenty miles over; full of flowrie hils aſcending leiſurely, and not much ſurmounting their rancker vallies: with groves of olives, and other fruits diſperſedly adorned. Yet is this wealthy bottom (as are all the reſt) for the moſt part un-inhabited, but onely for a few ſmall and contemptible villages, poſſeſſed by barbarous *Moores*; who till no more then will ſerve to feed them: the graſſe waſte-high, un-moved, un-eaten, and uſe-leſly withering. Perhaps ſo deſolate, in that infeſted by the often recourſe of armies, or maſter-full *Sapheis*: who before they go into the field (which is ſeldome untill the

latter

latter end of harvest, lest they should starve themselves by destroying of the corn are billetted in these rich pastures for the benefit of their horses, lying in tents: besides them: committing many out-rages on the adjoyning towns and distressed passengers.

Ten miles from *Gaza*, and neer unto the sea, stands *Ascalon*, now a place of no note: more then that the *Turk* doth keep there a garrison. Venerable heretofore amongst those heathen for the Temple of *Dagon*, and birth of *Semiramis*, begotten of their goddesse *Decreta*. Who inflamed with the love of a certain youth that sacrificed unto her, and having by him a daughter; ashamed of her incontinency, did put him away, exposed the child to the Desarts, and confounded with sorrow, threw her self into a lake repleniſhed with fish adjoyning to the City, and is fained to have been converted into one of them.

——Narres
Decreti, quam versa squamis velantibus artus
Stagna Palæstini credunt coluisse figura.
Ovid. Met. l. 6.

—— *Or of Decreta tell,*
That did (as Palestine believe) forsake
Her form: and cloath'd with scales liv'd in a lake.

Whereupon the *Syrians* abstained from the fish thereof, as reputed deities. This *Decreta* is said to be that *Dagon* the Idoll of the *Ascalonites* (but with what congruity I know not) mentioned in the Scripture, which signifieth the fish of sorrow: who had her Temple close by that lake, with her image in the figure of a fish, all excepting the face, which resembled a woman. But the infant nourished by doves, which brought her milk from the pails of the pastors, after became the wife of *Ninus*, and Queen of *Assyria*; whereupon she was called *Semiramis*: which signifieth a Dove in the *Syrian* tongue. Now when she could no longer detain the Empire from her son; not enduring to survive her glory, she vanisht out of sight: and was said by them to have been translated to the Gods, according to the answer of the Oracle. Others fain with like truth that she was turned into a Dove;

—— Ut sumptis illius filia pennis
Extremos altis in turribus egerit annos.
Ovid. Met. l. 6.

Who with assumed wings made her ascent
To high-topt towers, and there her old age spent.

in memoriall whereof the *Babylonians* did bear a Dove in their ensignes: confirmed by the Prophecie of *Jeremiah*, who fore-telling of the devastation of *Judea*, adviseth them to flie from the sword of the Dove. Ten miles North of *Ascalon* along the shore stands *Azotus*: and eight miles beyond that *Acharon*, now places of no reckoning,

About two of the clock we pitched by *Cane Sedoe*; a ruinous thing, hard by a small village, and not a quarter of a mile from the Sea: the Caravan lying in deep pastures without controlement of the villages. The next day wee departed two houres before Sun-rise: descending into an ample valley, and from that into another; having divers orchards towards the Sea. The countrey such (but that without trees) as we past thorow before: no part so barren, but would prove most profitable, if planted with vines and fruits, made more then probable by those that grow about *Gaza*. Passing thorow a spacious field of Olives, about noon we pitched on a little hill lying East, and within a furlong of *Rama*: called *Ramula* by the *Moores*, which signifieth sandy. It is seated on a plain, on a little rising of the earth, stretching North and South, built of free-stone, the streets narrow, the houses contemptible. Yet are there many goodly ruines, which testifie far better building: especially those of the Christian Churches. Here is a Monastery, much of it standing, founded by *Philip* the good, Duke of *Burgundie*; in that place where sometimes stood the house of *Nicodemus*: built for the relief and safety of Pilgrims in their passage to *Jerusalem*. And although quitted by the Friers, yet at this day it serveth to that purpose: called *Sion-house*, and belongeth to the Monastery of Mount *Sion*.

Though out of my way, it will not be far from my purpose, to say something of *Joppa*; which is a haven, and was a town ten miles West of this place; and said to have been before the generall Deluge. Others write that it was built by *Japhet*. It stood upon, and under a hill, from whence as *Strabo* reports (but impossible to be true) *Jerusalem* might be discerned. Having an ill haven, defended from the South and West, with eminent rocks, but open to the fury of the North: which driving the waves against the ragged cliffes, doe make them more turbulent, and the place

lesse

leſſe ſafe then the open Sea incenſed with tempeſts. Here reigned *Cepheus* (who repaired the ſame, and called it *Joppa*) the ſon of *Phœnix*, and father of *Andromeda*. Who is fained to have been chained unto a rock hard by, for the pride of her mother *Caſſiope*, there to be devoured by the monſter.

For Mothers tongue un-juſt Jove charg'd that ſhe
Should ſuffer here, who from all fault was free.
Whoſe armes when Perſeus ſaw to hard rocks chain'd
But that warm tears from her full eye-ſprings rain'd,
And light winds gently fand her fluent haire,
He would have thought her marble: ere aware
Hid fire he aſſumeth; and aſtoniſht by
Her beauty, had almoſt forgot to fly.

—— Hic immeritam maternæ pendere linguæ
Andromedam pœnas injuſtus jufſerat Ammon.
Quam ſimul ad duras religatam brachia cautes
Vidit Abantiades; niſi quod levis aura capillos
Moverat & tepido manabant lumina fletu.
Marmoreum ratus eſſet opus: trahit inſcius ignes;
Et ſtupet eximiæ correptus imaginæ formæ,
Pene ſuas quatere eſt oblitus in aëre pennas.
Ovid Met. l. 4.

Who by overcomming the monſter, received her as the reward of his victory: whom thus *Scaliger* perſonates.

My Mother err'd: I ſuffer: yet content
For guilty here to die, though innocent.
Thy form (O Mother) bound me here; but mine
Unbonnd me: therefore fairer it then thine.
Fairer; nor Nymphs provoke I with my pride:
Moſt faire and beſt, that well the tongue can guide.

Eriavit genitrix: plector cur filia? quanquam
Pro fonte inſontem matre perire juvat.
O mater, tua me facies huc perdidit, atqui
Hinc mea me ſolvit: Pulchrior ergo mea eſt.
Pulchrior ergo mea eſt: nec Nymphas provoco longe:
Pulchrius & melius ſit bene ſcire loqui.
J. C. Scal.

This is ſaid to have hapned (though intermixed with fiction) about the time that the Judges began to the govern in *Iſrael*. The inhabitants many yeares after religiouſly preſerved ſundry old altars, inſcribed with the titles of *Cepheus* and his brother *Phineus*. *Ovid* makes *Æthiopia* the ſcene of this ſtory: but is contradicted by S. *Jerome*; back with the credits of *Pliny*, and *Mela*. *Marcus Scaurus* in his Ædilſhip, brought from hence, and produced the bones of this monſter, being by forty foot longer then the ribs of an Elephant, and the backe bone halfe a foot thicker. This City was deſtroyed by *Ceſtius*: and againe (becomming a receptacle for Pirats) by *Veſpaſian*: who here built a Caſtle to prohibit the like outrages. It was called the Port of *Jury*: the onely one that it had. Then more convenient then now: much of it choked with ſand; and much of it worn with the continuall aſſault of the waters. Of the City there is no part ſtanding more then two little towers: wherein are certain harquebuſhes a crock for the ſafeguard of the harbour. Under the cliffe, and opening to the haven, are certain ſpacious caves hewn into the rock: ſome uſed for ware-houſes, and others for ſhelter, The marchandizes here imbarqued for Chriſtendome are onely cottons: gathered by certaine *Frenchmen* who reſide at *Rama* in the houſe of *Sion*. The weſterne Pilgrims do for the moſt part arrive at this place, and are from hence conducted to *Jeruſalem* by *Attala* a *Greeke* of *Rama*; and Drugardman to the *Pater-Guardian*: paying ſeven *Sultanies* a piece for his Mules, his labour and diſcharge of *Caphar*. The like rate he hath for bringing them backe againe: a great expence to poore Pilgrimes for ſo ſmall a journey: which muſt be paid although they accept not of his conduct. Yet by this means they do paſs ſecurely: he being in fee with the *Arabians* that poſſeſſe the mountaines.

Now the *Caravan* did again divide: the *Moores* keeping on the way that leadeth to *Damaſcus*. Here wee ſhould have paid two dollars apiece for our heads to a Sheck of the *Arabs*: but the *Zanziack* of *Gaza* had ſent unto him that it ſhould be remitted. He came unto our tent, and greedily fed on ſuch viands as we had ſet before him. A man of tall ſtature, clothed in a Gambalock of ſcarlet, buttoned under the chin with a boſſe of gold. He had not the patience to expect a preſent, but demanded one. We gave him a peece of Sugar, and a pair of ſhooes which hee earneſtly enquired for, and cheerfully accepted. On the two and twentieth of March with the riſing Sun we departed from *Gaza*. A ſmall remainder of that great *Caravan*; the Noſtraines (ſo name they the Chriſtians of the Eaſt) that ride upon Mules and Aſſes being gone before: amongſt whom were two *Armenian* Biſhops, who footed it moſt of the vvay; but vvhen (alighting themſelves) they were mounted by ſome of their Nation. Before we were gone far vve were ſtayed by the *Arabs*, untill they had taken *Caphar* of the reſt. The *Subaſſee* of *Rama* beſides had two

So call the their Leaders for the moſt part Santos. A kind of riding gown.

Madines

Madines upon every Camell. The day thus waſted, did make us miſdoubt that wee ſhould not get that night unto *Jeruſalem*, but the miſſing of our way (for the *Arabs* had left us contrary to their cuſtome) turned our fear to deſpair. Some ſix miles beyond *Rama* the hils grew bigger and bigger, mixed with fruitfull vallies. About two miles farther we aſcended the higher mountains; paying by the way two *Madines* a head; but at ſeverall places. A paſſage exceeding difficult; ſtraightned with wood, and as it were paved with broken rocks: which by reaſon of the rain then falling, became no leſſe dangerous to our Camells. At length we came to a ſmall Village vvhere vve firſt diſcovered our erring. Some counſelled to ſtay, others to proceed; both dangerous a like: the vvay un-knovvn, un-ſafe, the inhabitants thieves, as are all the *Arabians*. Whileſt vve thus debated, the night ſtole upon us, and bereft us of the election. The much rain enforced us to flie for ſhelter unto a ruinous chappell, vvhere diſtruſt ſet the vvatch, vvhich vve carefully kept till the morning. Betimes vve forſook the Village, deſcending the vvay vve had aſcended, guided by the chief of the Tovvn, vvho for a ſumme of money had undertaken our conduct to the top of the mountaines: having hired aſſes for our more expedition. Yet others croſſing us as vve returned along the valley; vvith ſhevves of violence, vvould have extorted more money. Our paſſage for five houres together lay thorovv a narrovv ſtraight of the mountaines; much of our vvay no other then ſuch as ſeemed to have been vvorn by the Winters torrent. We paſt by a ruinous fort, ſeated neer a fountain; ſufficient, vvhen it ſtood, to have made good that paſſage. In the vvay vve ſprang a number of Partridges; others on each ſide running on the rocks, like in colour to thoſe of *Chios*. Aſcending by little and little, at length vve attained to the top; vvhich over-topt and ſurveyed all the mountains that vve had left behind us. From hence to *Jeruſalem* the vvay is indifferent even. On each ſide are round hils, vvith ruines on their tops; and valleys ſuch as are figured in the moſt beautifull land-skips. The ſoil, though ſtony, not altogether barren, producing both corn ad olives about inhabited places. Approaching the North-gate of the City, called in the times paſt, The gate of *Ephraim*, and novv of *Damaſcus*; vve onely of all the reſt vvere not permitted to enter. When compaſſing the vvall unto that of the Weſt, commanded by the Caſtle, we were met by two *Franciſcan* Friers: who ſaluted and conveyed us to their Covent.

Although divers both upon inquiſition and view, have with much labour related the ſite and ſtate of this City, with the places adjoyning; (though not to my knowledge in our language) inſomuch as I may ſeem unto ſome, but to write what hath been written already: yet notwithſtanding, as well to continue the courſe of this diſcourſe, as to deliver the Reader from many erring reports of the too credulous devote, and too too vain-glorious: the one,

Seminat in vulgus nugas —— *Doe toyes divulge* ——

The other characted in the remainder carried in that Diſtick:

——auditaque lingua
Auget, & ex humili tumulo producit Olympum
Bapt. Mant. l. 3.

—— *Still adde to what they hear,*
And of a mole-hill do a mountain rear:

I will declare what I have obſerved, un-ſwayed with either of their vices.

This City, once ſacred and glorious, elected by God for his ſeat, and ſeated in the midſt of Nations; like a Diadem crowning the head of the mountaines; the theater of myſteries and miracles; was founded by *Melchiſedech* (who is ſaid to be *Sem* the ſon of *Noe*, and that not un-probably) about the yeer of the World 2023. and called *Salem* (by the Gentiles, *Solyma*, as they write, of the mountaines adjoyning but rather the mountains of the City) which ſignifieth Peace: who reigned here fifty years. After poſſeſſed by the *Jebuſites*, by them it was named *Jebus*; who held it wholly or in part eight hundred and four and twenty years: when *Sion* the fort ſtill remaining in their hands, being aſſaulted by *David*; they placed the blind, the lame, and other ways impotent, upon the walls, in contempt of his power, as ſufficient to repulſe ſuch an enemy. But in fine he took Mount *Sion* by force, expulſed the *Jebuſites*; re-edified and adorned it and the City with goodly buildings: are removing from *Hebron*, made it the ſeat of his Kingdome. From thence-forth it was called *Jeruſalem*, vvhich is to ſay, *Jebuſalem*; converting *b* into *r*, for the better harmony. His ſon *Solomon* and the ſucceeding Kings of *Juda* much enlarged

Herein I follow the computation of *Adrichomius* much veiſt in this argument.

enlarged the City, then containing in circuit about fifty furlongs: fortified it with stronger walls and deeper trenches, hewn out of the living rock, and added thereunto an absolute perfection by the structure of that magnificent Temple, their sumptuous Palaces, and other stately edifices. In this excellency it continued for four hundred threescore and seventeen years. When destroyed by *Nebuchadzar*, for threescore & ten years it lay waste untill the *Jews* returning from that captivity began to re-edifie the same; which it was un-immured for threescore and three yeers after: and then effected by *Nehemias* in the space of two and fifty days. It contained at that time in circuit three and thirty furlongs: and was after enlarged unto threescore. Adorned by the *Maccabees*; but especially by the many and admirable buildings erected by *Herod*, it seemed not much to decline from her former beauty and amplitude. This re-built City flourished for the space of five hundred threescore and two years; and then was destroyed by the wrath of God, and fury of *Titus*: wherein eleven hundred thousand by famine, pestilence, the enemies sword, and civill butcheries most desperately perished. Onely three towers, *Hippicum Phasaelum*, and *Miriamne* (built by *Herod*, and adjoyning to his Palace) he left un-rased, exceeding the rest in greatnesse, and beauty; and a part of the Wall which environed the West of the City: both to be a defence to the *Romans*, and to declare unto posterity the strength of the place, and valour of the vanquishers. But threescore and five yeers after, *Ælius Adrianus* inflicting on the rebelling *Jews* a wonderfull slaughter, subverted those remainders, and sprinkled salt upon the foundation. Where not long after he built a City: but lesse in circuit: taking in Mount *Calvary*, and a part of Mount *Gihon*, with a Valley between; which lay on the West-side, and were excluded in the former City; setting over the gate that openeth towards *Bethlehem*, portraiture of a Swine: prohibiting the *Jews* for ever to enter, or so much as to look upon it from any more eminent mountain: and after his own name named it *Ælia Capitolia*. But not long after inhabited by Christians, and dignified with a Patriarchall Sea, it recovered the ancient name of *Ierusalem*; and remained for five hundred yeers in the possession of the Christians, but not without sundry persecutions. Then taken by the *Saracens* in the yeer of our Lord 636, wonne by *Godfrey Bullein* in the yeer 1099 and taken by *Saladine* in 1187, it was finally conquered by *Selymus* in the year 1517, and is now called the *Cuds* of the *Mahometans*, which signifieth Holy. So that from the first foundation to this present 1611 three thousand five hundred and six and forty yeers are expired.

This City is seated on a rocky mountain: every way to be ascended (except a little on the North,) with steep descents, and deep Valleys naturally fortified: for the most part environed with other not far removed mountains, as if placed in the midst of an Amphitheatre. For on the East is Mount *Olivet*, separated from the City by the valley of *Iehosaphat* (which also circleth a part of the North) on the South the mountain of *Offence*, interposed with the valley of *Gehinnon*: and on the West it was formerly fenced with the valley of *Gihon*, and mountain adjoyning. To speak something thereof as it flourished in the dayes of our Saviour; it was divided then into four parts, separated by severall walls, stretching East and West, as if so many severall Cities. The next the South over-looking the rest, and including Mount *Sion*, was then called, The upper City, but before, The City of *David*. In the midst whereof he erected a strong and magnificent Castle; the seat of the succeeding Kings. In the West corner and upon the wall stood his Tower, of which we shall speak hereafter, as of his Sepulchre, the *Cœnaculum*, the house of *Annas*, and that of *Caiaphas*. Here King *Herod* built a sumptuous Palace, containing two houses in one, which he named by the names of *Cæsar* and *Agrippa*: adorned with marble, and shining with gold: in cost and state superiour to the Temple. The walls of this part of the City broken down by *Antiochus* were strongly repaired by the *Maccabees*; which adjoyning every way with the downfall of the rock, did make it impregnable. But *Sion* raised in that generall subversion, is now for the most part left out of the City. From the upper City they descended into the neather, over a deep trench, which was called *Tyroæon*, and plentifully inhabited; now fill'd with rubbidge, and hardly distinguishable. This part, as some deliver, was named the daughter of *Sion*; in greatnesse by farre exceeding the mount. On the East-side of this *Sion*, upon mount *Maria* stood that glorious Temple of *Solomon*: and between it and the mount *Sion*, his throne, his Palace (which by a high bridge had a passage into the Temple,) the Palace of the Queen, and the house of the Grove of *Libanus*: now all without the walls of the City.

Weſt of the Temple, and on a high rock, the place of the *Maccabees* was ſeated, which ſurveyed the whole City, after re-edified, and dwelt in by King *Agrippa*, neer unto which ſtood the Theatre built by King *Herod*, adorned with exquiſite pictures; expreſſing the conqueſts, trophies, and triumph of *Auguſtus*. Againſt the South corner of the Temple ſtood the Hippodrom, made alſo by *Herod*; wherein he inſtituted divers exerciſes, of five years continuance; in honour of the Emperour. And when he grew old, and un-recoverably ſick, knowing how acceptable his death would be to the *Jews*, he cauſed the chief of them to be aſſembled together, and to be there ſhut up; that his death accompanyed with their ſlaughter, might at that time in deſpite of their hatred, procure a generall lamentation. Within the Weſt wall of the City, and neer it, was mount *Acra*, ſteep and rocky, where once ſtood a Citadell erected by *Antiochus*, and raſed by *Simon*, who abated the extraordinary height thereof, that it might not ſurmount the Temple: whereon *Helena* Queen of the *Adiabenes* (a Nation beyond *Euphrates*) built her Palace; who converting from Paganiſm to Judaiſme, forſook her countrey, and dwelt in *Jeruſalem*. Afterward embracing Chriſtian Religion. Shee much relieved the diſtreſſed Chriſtians in that famine prophecied of by *Agabus* (which hapned in the reign of *Claudius Caſar*) with the corn ſhe bought, and cauſed to be brought out of *Egypt*. Without the City ſhe had her ſepulchre, not far from the gate of *Ephraim*; adorned with three Pyramydes, and un-demoliſhed in the dayes of *Euſebius*. On the North-ſide of *Acra* ſtood *Herod's* Amphitheater, ſpacious enough to contain four-ſcore thouſand people, imitating in the ſhews there exhibited, the barbarous cruelty of the *Romans*. Neer unto the North wall of this ſecond part ſtood the common Hall, and Courts of Juſtice. And adjoyning well-nigh to the North-ſide of the Temple, upon a ſteep rock fifty cubits high, ſtood the Tower of *Baris*, belonging to the Prieſt of the race of *Aſmones*. But *Herod* obtaining the kingdome, and conſidering how convenient a place it was to comma d the City; built thereon a ſtately ſtrong Caſtle, having at every corner a tower, two of them being fifty cubits in height, and the other two, three-ſcore and ten; which, to inſinuate with *Antonius*, he called *Antonia*. In this the *Romanes* did keep a garriſon, ſuſpiciouſly over-eying the Temple; leſt the *Jews* being animating with the ſtrength thereof, ſhould attempt ſome innovation; unto which it was joyned by a bridge of marvellous height, which paſſed over the artificall valley of *Cedron*. On the North-ſide of *Antonia*, a gallery croſſed the ſtreet (whereof wee ſhall ſpeak hereafter.) unto the palace of the *Romane* Preſident. Now for the third City, which was but narrow; and whoſe length did equall the breadth of the other: the Weſt end thereof as the circuit then ran, was wholly poſſeſſed by the royall manſion of King *Herod*; confining on the three walls: for coſt exceſſive, and for ſtrength impregnable; containing groves, gardens, fiſh-ponds, and other places of delight, and for exercíſe. On the Sout-eaſt corne of the wall ſtood *Mariamnes* Tower, fifty cubits high, beſides the naturall height of the place, of excellent workmanſhip: built in the memory, and retaining the name of his too-well-loved wife by him raſhly murdered. On the South-weſt corne ſtood that of *Phaſeolus*; three-ſcore and ten cubits high: called after the name of his brother, (who daſht out his own brains; being contrary to the law of nations, ſurprized, and impriſoned by the *Parthians*) exceeding ſtrong, and in form reſembling the Tower of *Pharus*. And in the North wall on a lofty hill ſtood the Tower *Hippic*, eighty four cubits high: four ſquare, and having two ſpires at the top; in memoriall of the *Hippici* his two friends, and both of them ſlain in his wars. In this third City were the houſes of many of the Prophets: and that of *Mary* the mother of *John*: *Mark*, frequented by the Primitive Chriſtians. The fourth part of *Jeruſalem* lay North of this, and was called the New City: once but a ſuburb to the other, and inhabited by the baſer tredeſmen. The out-wall of which was re-edified by King *Agrippa*, and made of a wonderfull ſtrength, (the whole City onely on that ſide aſſailable) in the height twenty five cubits, and fortified with ninety Towers, two hundred cubits diſtant from each other. The ſoil where the New City ſtood, and a part of the next, is now left out of the walls of *Jeruſalem*.

Thus little of much have I ſpoken, and yet by theſe few imperfect lineaments the perfection thereof may be in ſome ſort conjectured. More will be ſaid when we ſpeak of the Modern exactly repreſented in the following figure, with the ſite of the remarkable places; whereof mention is made in the proceſſe of our Journall.

Hic genua, hic animum, hic lachrymas, hic carmina pono:
Menſque mea ad patrium ſubvolat aucta polum.

My knees affections, tears, verſe, here place I:
My enlarged ſoul to her heavenly home doth flie.

O promis'd

O promis'd to the Old world, to the New;
That gaveſt bleſt laws of freedome to enſue:
Why left a widow! O what ſcars diſgrace
Thy looks! who thus hath hackt thy ſacred face!
Earth, how ſhall I thee praiſe! a fair heaven made,
We made of heaven, are in baſe earth array'd.
Thou needeſt no praiſe, nor can our Muſe thee adorn:
Yet glorious twice that us for thee haſt born.

O promiſſa novo, populo promiſſa vetuſto:
Quæ libertatis jura beata dabas,
Cur vidua, orba, jaces? ſancti quæ vulnera vultus?
Quis fuit æthereas cui ſcidit ille genas?
Quam te terra canã? cœlum quæ facta ſerenum es;
Nos facti è cœlo ſordida terra ſumus.
Tu nec laudis eges; nec noſtro augebere cantu:
At me abs te dici, gloria utrinque tua eſt.

I.C. Scal.



1. *The gate of Joppa.*
2. *The Caſtle of the Piſans.*
3. *The Monaſtery of the Franciſcans.*
4. *The Temple of the Sepulchre.*
5. *A Moſque once a Collegiate Church where ſtood the houſe of Zebedeus.*
6. *The iron gate.*
7. *The Church of S. Mark where his houſe ſtood.*
8. *A Chappell where once ſtood the houſe of S. Thomas.*
9. *The Church of S. James.*
10. *The Church of the Angels where once ſtood the Palace of Annas the High Prieſt.*
11. *The Port of David.*
12. *The Church of S. Saviour, where ſtood the Palace of Caiphas.*
13. *A Moſque, once a goodly Temple there ſtanding where ſtood the Cœnaculum.*
14. *Where the Jews would have taken away the body of the Bleſſed Virgin.*
15. *Where Peter wept.*
16. *The fountaine Siloe.*
17. *The fountain of the Bleſſed Virgin.*
18. *Port ſterquiline.*
19. *The Church of the Purification of the Bleſſed Virgin, now converted into a Moſque.*
20. *The Court of Solomons Temple.*
21. *A Moſque, where ſtood the Temple of Solomon.*
22. *The golden gate.*
23. *The gate of S. Steven.*
24. *The Church of Anna, now a Moſque.*
25. *The Poole Betheſada.*
26. *Where the palace of Pilate ſtood.*
27. *Where ſtood, as they ſay, the palace of Herod.*
28. *Pilates arch.*
29. *The Church of the Bleſſed Virgins ſwounding.*
30. *Where they met Simon of Cyrene.*
31. *Where the rich Glutton dwelt.*
32. *Where the Phariſee dwelt.*
33. *Where Veronica dwelt.*
34. *The gate of Juſtice.*
35. *Port of Ephraim.*
36. *The Bazar.*
A. *The Circuite of part of the old City.*

We entred as afore-ſaid, at the Weſt gate, called the gate of *Joppa*. On the right hand, and adjoyning to the wall, there ſtandeth a ſmall ill-fortified Caſtle; yet the onely fort that belongeth to the City; weakly guarded, and not over-wel-ſtored with munition: built by the *Piſans* at ſuch time as the Chriſtians inhabited this City. Turning on the left hand, and aſcending a part of Mount *Gihon*, we came to the Monaſtery of the *Franciſcans* (now being in number between thirty and forty) who in the yeer 1561 thruſt out of that which they had on Mount Sion, had this place aſſigned them. But of the Founders name I am ignorant: nor is hee much wronged by being forgotten, ſince ſo mean a building can give no fame to the builder.

The *Pater-guardian* with due complement entertained us: a reverend old man of a voluble tongue, and winning behaviour. His name *Gaudentius*, his nation *Italy*, every

third yeat they are removed, & a succeſſour elected by the Pope, from whom they have a part of their exhibition: the reſt from the *Spaniard*, & *Florentine*. Nor is it a little that they get by the reſort of the Pilgrims of Chriſtendome. For all that come muſt repair to their Covent; otherwiſe they ſhall be accuſed for ſpies, & ſuffer much trouble: the *Romane* Catholicks rewarding them out of devotion, and the reſt out of courteſie: which if ſhort of their expectations, they will repine at as loſers. We four for eight dayes entertaiment, beſtowed little leſſe among them then 100 dollars; and yet they told us that we had hardly payed for what we had eaten. A coſtly rate for a monaſticall diet. But the *Turk* is much more fierce upon them: a-waiting all advantages that may give a colour to extortion. A little before our comming a *Turk* being denyed a Frier of ſome trifle that he requeſted, gave himſelf ſuch a blow upon the noſe, that the blood guſhed forth; and preſently exclaming as if beaten by the other, complained to the *Sanziack*, for which *Avania* they were compelled to part with eight hundred dollars. Brought much behind-hand, as they alledge, with ſuch loſſes, they uſe oft to rehearſe them as motives unto charity.

The Covent had alſo another in-come by the Knights of the Sepulchre; who pay thirty *Sultanies* a piece to the *Pater-guardian*, who by the vertue of his patent doth give them that dignity. The Kings of *France* were Soveraigns of that Order: by whom it was inſtituted: in the year 1099 who granted them divers immunities. They bare five croſſe gules, in form of that which is at this day called, The *Jeruſalem* croſſe; repreſenting thereby the five wounds that violated the body of our Saviour. None were to be admitted, if of a defamed life, or not of the Catholick Religion. They are to be Gentlemen of blood: and ſufficient means to maintain a port agreeable to that Calling, without the exerciſe of mechanicall Sciences. But now they will except againſt none that bring money: inſomuch, that at our being there they admitted of a *Roman*, by trade an Apothecary, late dwelling in *Aleppo*. They take the Sacrament to hear every day a Maſſe, if they may conveniently: If wars be commenced againſt the Infidels, to ſerve here in perſon: or to ſend other in their ſteads no leſſe ſerviceable: To oppugn the perſecutors of the Church; to ſhun unjuſt wars, diſhoneſt gain, and private duels: Laſtly, to be reconcilers of diſſenſious, to advance the common good, to defend the Widow, and Orphane, to refrain from ſwearing, perjury, blaſphemy, rapine, uſury, ſacriledge, murder, and drunkenneſſe: to avoid ſuſpected places, the company of infamous perſons, o live chaſtly, ir-reprovably and in word and deed to ſhew themſelves worthy of ſuch a dignity. This oath taken, the *Pater-guardian* layeth his hand upon his head, as he kneeleth before the entrance of the Tombe: bidding him to be loyall, valiant, vertuous, and an undaunted Souldier of Chriſt, and that holy Sepulchre. Then gives he him the ſpurs, which he puts on his heels and after that a ſword (the ſame, as they ſay, which was *Godfreys* of *Bullein*) and bids him uſe it in defence of the Church, and himſelf, and to the confuſion of Infidels, ſheathing it again, he girts himſelf therewith. Who then ariſing, & forth-with kneeling cloſe to the Sepulchre, enclining his head upon the ſame, he is created by receiving three ſtrokes on the ſhoulder, and by ſaying thrice, *I ordain thee a Knight of the holy Sepulchre of our Lord Jeſus Chriſt, in the Name of the Father, the Son, & the H. Ghoſt.* Then kiſſes he him, & puts about his neck a chain of gold, whereat hangeth a *Jeruſalem* Croſs: who ariſing kiſſes the Sepulchre, and reſtoring the aforeſaid ornaments departeth. From the top of this Monaſtery, ſurvey you may the moſt part of this City: whereof much lies waſte; the old buildings (except ſome few) all ruined, the new contemptible: none exceed two ſtories; the under no better then vaults; the upper arched above, and ſtanding upon arches: being well confirmed againſt fire, as having throughout no combuſtible matter: the roofs flat, and covered with plaiſter. Inhabited it is by Chriſtians out of their devotion; and by *Turcks* for the benefit received by Chriſtians: otherwiſe perhaps it would be generally abandoned.

After a little refreſhment, the ſame day we came (which was upon Maundie Thurſday) wee went into the Temple of the Sepulchre; every one carrying with him his pillow and carpet. The way from the Monaſtery continues in a long deſcent, (the Eaſt-ſide of *Gihon*) and then a little aſcendeth to Mount *Calvary*. Mount *Calvary* a rocky hill, neither high nor ample, was once a place of publike execution: then without, but now wel-nigh within the heart of the City: whereupon the Emperour *Adrian* erected a Fane unto *Venus*. But the vertuous *Helena* (of whom our countrey may juſtly glory (overthrew that receptacle of Paganiſme, and built in the room thereof this magnificent Temple; which not onely poſſeſſeth the Mount, but the garden below, together with a part of the valley of Carcaſſes (ſo called, in

that

that they threw thereinto the bodies of the executed) which lay between Mount *Calvary* and the wall of the old City. The Frontispice opposing the South, of an excellent structure;



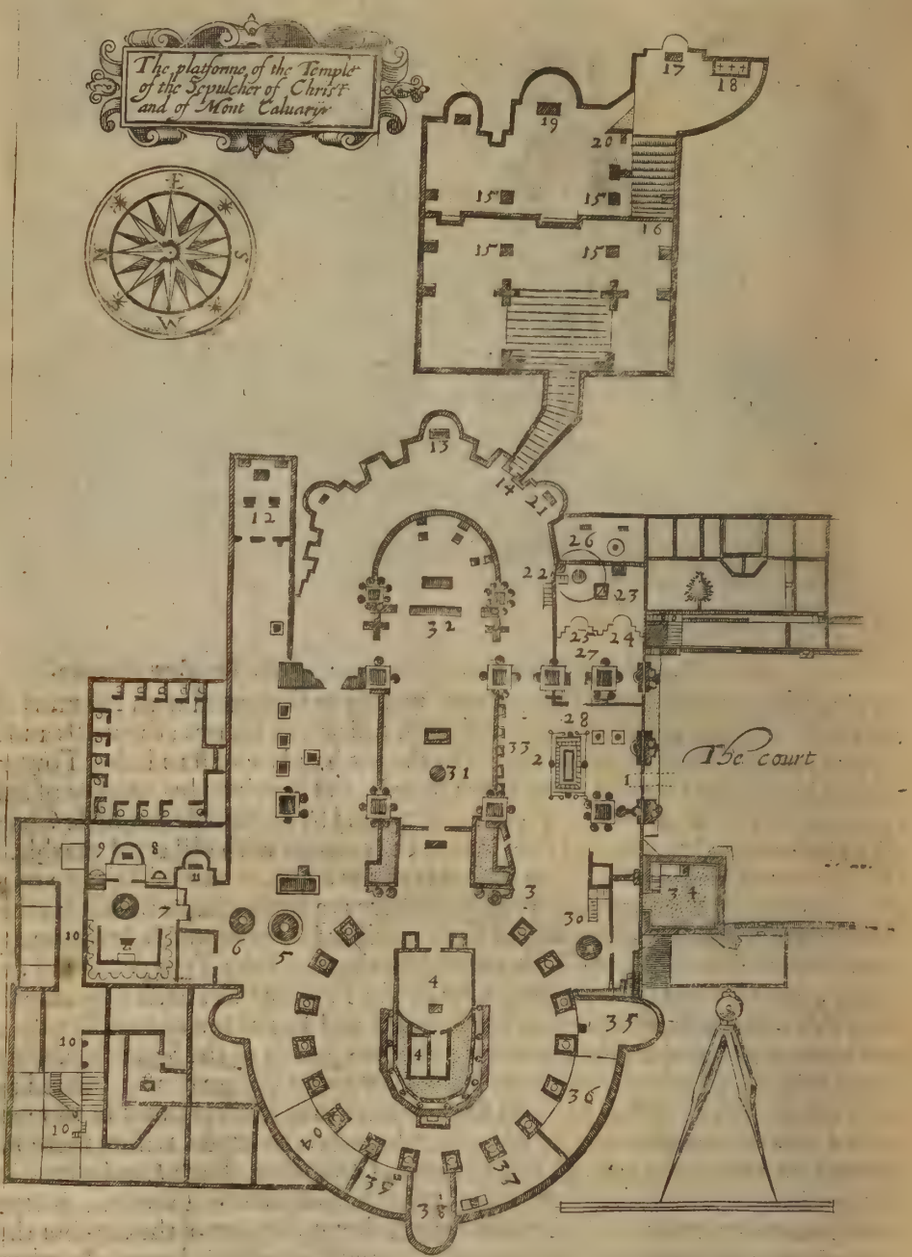
A. *The Chappell of the Immolation of Isaac.* B. *The ascent thereunto.*

having two joyning dores, the one now walled up supported with columns of marble; over which a transome ingraven with historicall figures; the walls and arches crested and garnished with floritry. On the left hand there standeth a Tower, now something ruined (once as some say, a steeple, and deprived by *Saladine* of bels, unsufferable to the *Mahometans*:) on the right hand by certain steps a little Chappell is ascended; coupled above, and sustained at the corners with pillars of marble. Below thorow a wall which bounds the East-side of the court, a pair of stairs do mount to the top of the rock (yet no rock evident:) where is a little chappell built (as they say) in the place where *Abraham* would have sacrificed *Isaac*; of much devotion, and kept by the Priest of the *Abissines*. This joyneth to the top of the Temple, levell, and (if I forget not) floored with plaister. Out of the Temple there arise two ample cupuloes: that next the East (covering the East end and Iles of the channell) to be ascended by steps on the out-side: the other over the Church of the Sepulchre, being open in the middle. O who can without sorrow, without indignation, behold the enemies of Christ to be the Lords of his Sepulchre! who at festival times sit mounted under a Canopie, to gather money of such as do enter: the profits arising thereof, being farmed at the yeerly rent of eight thousand Sultanies. Each *Frank* payes fourten (except he be of some religious Order, who then of what sect soever, is exempted frō payments) wherein is included the impost due at the gate of the city: but the Christians that be subject to the *Turk*, do pay but a trifle in respect thereof. At other times the dore is sealed with the seal of the *Sanziack*, & not opened without his direction: whereat there hangs seven cords, which by the bells that they ring, give notice to the seven severall sects of Christians (who live within the Temple continually) of such as would speak with them; which they doe thorow a little wicket, and thereat receive the provision that is brought them. Now to make the foundation even in a place so un-even, much of the rock hath been hewn away, & parts too low, supplyed with mighty arches: To that those naturall formes are utterly deformed, which would have better satisfied the beholder; and too much regard hath made them lesse regardable. For as the Satyre speaketh of the fountain of *Ægera*:

How much more venerable had it been
If grasse had cloth'd the circling banks in green,
Nor marble had the native Tophies marr'd!

——quanto præstantius esset
Numen aquæ viridi si margine clauderet undas
Herba, nec ingenuum violarent marmora Tophum
Juv. Sat. 3.

The roof of the Temple is of a high pitch, curiously arched, and supported with great pillars of marble; the out Iles gallered above; the universall fabrick stately & sumptuous. But before I descend unto a particular description, I will present you with the platform; that the intricacy thereof may be the better apprehended.



1. *The entrance.*
2. *The stone of the Anointine.*
3. *The passage to the sepulchre.*
4. *The sepulchre.*
5. *Where Christ appeared to Mary Magdalen.*
6. *Where Mary Magdalen stood.*
7. *The Chappell of the Apparition.*
8. *The Altar of the scourging.*
9. *The Altar of the holy Crosse.*
10. *The rooms belonging to the Latins.*
11. *The Chappell of the Angells.*
12. *The Prison of Christ.*
13. *The Chappell of the division of his garments.*
14. *The descent into the Chappell of S. Helena.*
15. *The sweating Pillars.*
16. *The descent into the place of the invention of the Crosse.*
17. *Where the Crosse of Christ was found.*
18. *Where the two other were found.*
19. *The Chappell of S. Helena.*
20. *Her Seat.*
21. *The Chappell of the Derision.*
22. *The ascent to the Mount Calvary.*
23. *The Che Chappell of the Immolation of Isaac.*
24. *Where Christ was nailed to the Crosse.*
25. *Where Crucified.*
26. *Where they keep the Altar of Melchisedech.*
27. *The rent of the rock.*

28. *The Chappell of S. John.*
30. *Where the Virgin Mary and S. John stood at the time of the Passion.*
31. *The pith which they call the Navell of the world.*
32. *The quire of the Church.*
33 *Sepulchre.*
34. *The foundation of the tower.*
35. *The Chappell of the Abissines, over which the Chappell of the Armenians.*
36. *The Chappell of the Jasobites.*
37. *The Chappell of the Coptites.*
38. *The Sepulchre of Joseph of Arimathea under ground.*
39. *The Chappell of the Georgians.*
40. *The Chappell of the Marionites.*

After we had disposed of our luggage in part of the North-gallery belonging to the *Latins*, the Confessor offered to shew us the holy and observable places of the Temple: which we gladly accepted of; he demanding first if devotion or curiosity had possest us with that desire. So that for omitting *Pater nosters*, and *Ave Maries*, we lost many years indulgences, which every place doth plentifully afford to such as affect them: & contented our selves with an historicall relation. Which I will not declare in order as shewn, but take them as they lie from the first entrance of the Temple. Right against the dore, in the midst of the South Ile, and levell with the pavement, there lyeth a white marble in form of a graves-stone environed with a rale of brasse about a foot high: the place (as they say) where *Ioseph* of *Arimathea* and *Nicodemus*, anointed the body of our Saviour with sweet ointments. This they kisse and kneel to; rubbing thereupon their crucifixes, beads, and handkerches; yea, whole webs of linnen; which they carry into far countreys, & preserve the same for their shrowding sheets. Over this there hang seven lamps, which burn continually. Against the East end of the stone there is a little Chappell. Neer the entrance on the right hand stands the Sepulchre of *Godfrey Bullein:* with a Latine Epitaph, thus Englished.

Here lyeth the renowned Godfrey of Bullein, who wonne all this land to the worship of Christ. Rest may his soul in peace. Amē.

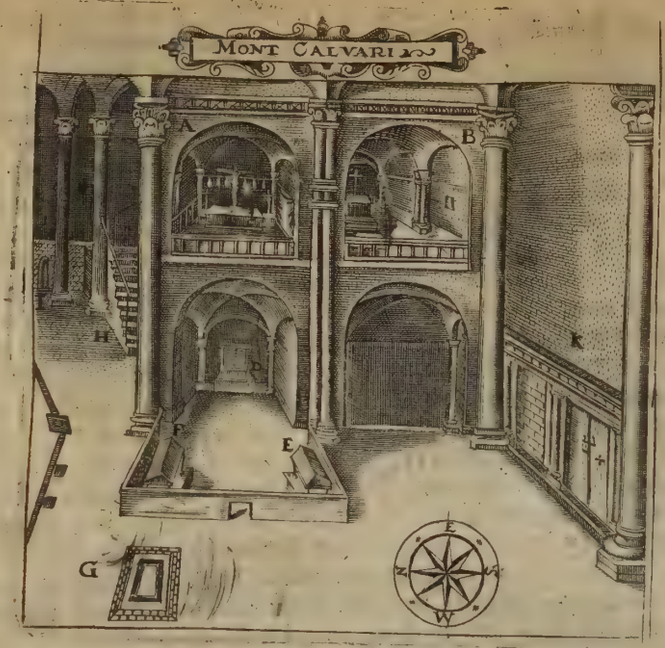
Hic jacet inclytus Godefridus de Buglion qui totam istam terram acquisivit cultui Christiano, cujus anima requiescat in pace. Amen.

On the left hand his Mother *Baldwins* with this description:

Baldwin, the King, another Machaby;
The Churches, Countries, strength, hope both their glory,
Whom Cedar, Egypt, Dan, Damascus fraught
With homicides, both fear'd, and tribute brought;
O grief! within this little tombe doth lie.

Rex Baldwinus, Judas alter Machabeus,
Spes patriæ, vigor Ecclesiæ, virtus utriusque:
Quam formidabant, cui dona tributa ferebant,
Cedar, Ægypti Dan, ac homicida Damascus:
Proh dolor! in modico clauditur hoc tumulo.

The first and second King of *Ierusalem*. The far end of this Chappell, called the Chappell of S. *John* (and of the Anoynting, by reason of the stone which it neighboureth) is confined with the foot of *Calvary*, where on the left side of the Altar there is a cleft in the rock: in which, they say, that the head of *Adam* was found; as they will have it, there buryed, others say in *Hebron* that his bones might be sprinkled with the reall bloud of our Saviour: which he knew should be shed in that place by propheticall fore-knowledge. Over this are the Chappell of Mount *Calvary*, ascended on the North-side thereof by twenty steps; the highest hewn out of the rock, as is a part of the passage; obscure, and extraordinary narrow. The floore of the first Chappell, is checked with divers coloured marbles; not to be trod upon by feet that are shod. At the East-end under a large arched concave of the wall, is the place whereon our Saviour did suffer; which may assuredly be thought the same: and if one place be more holy then another, reputed in the world the most venerable. He is void of sense, that sees, believes, and is not then confounded with his passion. The rock there riseth half a yard higher then the pavement, levell above, in form of an Altar, ten foot long, and six foot broad; flagged with white marble; as is the arch and wall that adjoyneth. In the midst is the place wherein the Crosse did stand: lined with silver, gilt, and imbossed. This they creep to, prostrate themselves thereon, kisse, salute; and such as use them, sanctifie therein their beads, and crucifixes. On either side there standeth a crosse: that on the right side in the place where the good thief was crucified; and that on the left, where the bad; divided from Christ by the rent of the rock (a figure of his spirituall separation) which clove a-sunder in the houre of his passion. The in-sides doe testifie that Art had no hand therein: each side to other being answerably rugged, and there were un-accessible to the work-man. That before spoken of, in the Chappell below, is a part of this, which reacheth (as they say) to the center. This place belongeth to the *Georgians*: whose Priests are poor, & accept of almes. No other nation say masse on that altar: over which there hang forty six Lamps, which burn continually. On the self-same floore, of the self-same form in that other Chappell belonging to the *Latins*, divided onely



A. *The first Chappell of Mount Calvary.*
B. *The second Chappell.*
C. *The cleft in the rock.*
D. *The cleft continuing in the Chappell below, where they say the head of Adam was found.*
E. *The sepulchre of Godfrey of Bulleine.*
F. *The sepulchre of King Baldwin.*
G. *The stone of the Anointing.*
H. *The descent to Mount Calvary.*
I. *The descent into the place of the invention of the Croße.*
K. *The dore that enters into the Temple.*

onely by a curtain, and entred thorow the former. In the midst of the pavement is a square, inchased with stones of different colours, where Christ, as they say, was nailed upon the Crosse. This place is too holy to be trod upon. They wear the hard stones with their soft knees, and heat them with their fervent kisses: prostrating themselves and tumbling up and down with such an over-active zeale, that a faire *Greek* Virgin, ere aware, one morning shewed more then intended: whom the Frier that helpt the Priest to say Masse, so took at the bound, that it ecchoed again, and disturbed the mournfull sacrifice with a mirthfull clamor; the poor maid departing with great indignation. Over the altar which is finely set forth, three and thirty lamps are maintained. These two Chappells looking into the Temple, are all that possesse the summit of the rock: excepting that of the Immolation of *Isaac*, without, and spoken of before; and where they keep the Altar of *Melchisedech*. Opposite to the dore of the Temple, adjoyning to the side of the Chancell are certain Marble Sepulchres without titles or Epitaphs. Some twenty paces directly West from Mount *Calvary*, and on that side that adjoyneth to the Tower, a round white Marble, levell with the pavement, retaineth the memory (as they say) of that place, where the blessed Virgin stood, & the Disciple whom Christ loved; when from the Crosse he commended each to other: over which their burneth a Lamp. A little on the right hand of this, and towards the West, you passe between certain pillars into that part of the Church which is called, The Temple of the Resurrection, and of the holy Sepulchre. A stately round, cloystered below, and above; supported with great square pillars, flagged heretofore with white Marble: but now in many places deprived thereof by the sacrilegious Infidels. Much of the neather Cloister is divided into sundry Chappels belonging unto severall nations and sects, where they exercise the rites of their severall religions. The first on the left hand to the *Abissens*, the next to the *Jacobites*, the third to the *Copties* (close to which, on the left side of another, here is a cave hewn out of the rock, with a narrow entrance, the Sepulchre of *Joseph* of *Arimathea*,) the fourth to the *Georgians*, and the fift to the *Maronites*. The Chappell of the *Armenians* possesseth a great part of the gallery above; and the rest lying towards the North, belongeth to the *Latines*, though not imployed to religious uses. Now between the top of the upper gallery, and extream of the upright wall, in severall concaves, are the pictures of divers of the

Saints

Saints in Mosaique work, full-faced, and un-heightned with shadowes according to the *Grecian* painting; but much defaced by malice, or continuance. In the midst on the South-side is the Emperour *Constantines*, opposite to his mothers, the memorable Foundresse. This Round is covered with a Cupolo sustained with rafters of Cedar each of one piece, being open in the midst like the Pantheon at *Rome*, whereat it receiveth the light that it hath, and that as much as sufficeth. Just in the midst, and in view of heaven, stands the glorified Sepulchre, a hundred add eight feet distant from Mount *Calvary*; the naturall rock surmounting the sole of the Temple, abated by Art, and hewn in the form of a Chappell,



A. *The Cupolo.*
B. *The Sepulchre.*
C. *The Portico.*
D. *The Altar within.*
E. *The inside of the Portico.*
F. *The entrance of the Portico.*
G. *The entrance of the Sepulchre.*
H. *The stone wherein they erroneously say, that the Angell sate.*



more

more long then broad, and ending in a semi-circle; all flagged over with white marble. The hinder part being something more eminent then the other, is environed with ten small pillars adjoyning to the wall, and sustaining the cornish. On the top (which is flat) and in the midst thereof, a little Cupolo covered with lead is erected upon six double, but small *Corinthian* columnes of polished Porphyrie. The other part being lower then this by the height of the cornish; smooth above, and not so garnished on the sides (serving as a lobby or portico to the former) is entred at the East end; (having before the dore a long pavement, erected something above the floore of the Church included between two white marble walls, not past two foot high) and consisting of the self-same rock, doth contain therein a concave about three yards square, the roof hewn compasse; and flagged thorowout with white marble. In the midst of the floor there is a stone a about a foot high, and a foot and a half square, whereon, they say, that the Angell sate, who told the two *Maries* that our Saviour was risen. But Saint *Matthew* saith, he sate upon the great stone which he had rolled from the mouth of the Sepulchre; which, at it is said, the Empresse caused to be conveyed to the Church of Saint Saviour, standing where once stood the palace of *Caiphas*. Out of this a passage thorow the midst of the rock, exceeding not three feet in height, and two in breadth, having a dore of gray stone with hinges of the same, un-divided from the naturall, affordeth a way to creep thorow into a second concave, about eight foot square, and as much in height, with a compast roof of the solid rock, but lined for the most part with white marble. On the North-side there is a Tombe of the same which possesseth one half of the room; a yard in height, and made in the form of an Altar: insomuch as not above three can abide there at once; the place no larger then affordeth a liberty for kneeling. It is said, that long after the Resurrection, the Tombe remained in that form wherein it was when our Saviour lay there: when at length by reason of the devouter Pilgrims, who continually bore away little pieces thereof (reliques, whereunto they attributed miraculous effects) it was incloſed within a grate of iron. But a second inconveniency which proceedeth from the tapers, haire, and other offerings thrown in by Votaries, which defiled the monument, procured the pious *Helena* to incloſe the same within this marble Altar, which now belongeth to the *Latins*, whereon they onely say Masse, yet free for other Christians to exercise their private devotions; being well set forth, and having on the far side an antique and excellent picture demonstrating the Resurrection. Over it perpetually burneth a number of lamps, which have sullyed the roof like the in-side of a chimney, and yeelds unto the room an immoderate fervour. Thousands of Christians perform their vows, and offer their tears yearly, with all the expressions of sorrow, humility, affection and penitence. It is a frozen zeale that will not be warmed with the sight thereof. And O that I could retain the effects that it wrought, with an un-fainting perseverance! who then did dictate this hymne to my Redeemer:

Saviour of mankind, Man, Emanuel:
Who sinlesse died for sin, who vanquisht hell:
The first-fruits of the grave: who life did give
Light to our darknesse: in whose death we live:
O strengthen thou my faith, correct my will,
That mine may thine obey: protect me still,
So that the latter death may not devour
My soul seal'd with they seal. So in the hour
When thou, whose body sanctifi'd this Tombe,
Unjustly judg'd, a glorious Judge shalt come
To judge the world with justice; by that signe
I may be known, and entertain'd for thine.

Without, and to the West end of this Chappell, another very small one adjoyneth, used in common by the *Egyptians* and *Æthiopians*. Now on the left hand, as you passe unto the Chappell of the Apparitions. There are two round stones of white marble in the floor: that next the Sepulchre covering the place where our Saviour, and the other where *Mary Magdalen* stood (as they say) when hee appeared unto her. On the North-side, and without the limits of the Temple, stands the Chappell of the Apparition: so called (as they say) for that Christ in that place

did

did shew himself to his sorrowfull mother, and comforted her, pierced with anguish for his cruell death, and ignominious sufferings. This belongeth to the *Latins*, which serveth them also for a Vestry; from whence they proceed unto their pompous Processions. On the Eastside there stand three altars: that in the midst in a closet by it self, dedicated to God and our Lady. That on the right hand is called, The Altar of the Holy Crosse, whereof a great part was there (as they say) reserved. But when *Sultan Solyman* imprisoned the Friers of Mount *Sion*, whom he kept in durance for the space of four yeers) the *Armenians* stole it from thence, and carryed it to *Sebastia* their principall City. That on the left hand in the corner, and neer unto the entrance; is called the Altar of the Scourging; behind which there is a piece of a pillar, of that (as they say) whereunto our Saviour was bound when they scourged him. This stood on Mount *Sion*, and there supported the Portico to a Church in the days of Saint *Jerome*; when broken by the *Saracens*, the pieces were re-collected, and this part here placed by Christians. The rest was distributed by *Paul* the fourth unto the Emperour *Ferdinand*, *Philip* King of *Spaine*, and the Signory of *Venice*; in honor whereof they celebrate the sixt of Aprill. It is (as I remember) about three foot high, of a dusky black-vein'd marble, spotted here and there with red; which they affirm to be the marks of his blood wherewith it was besprinkled. Before it there is a grate of iron, insomuch as not to be toucht but by the mediation of a stick prepared for the purpose; being buttoned at the end with leather, in manner of a foile, by which they convey their kisses, and blesse their lips with the touch of that which hath touched the relique. Thorow the afore-said Vestry, a passage leads into certain rooms, heretofore a part of the Colledge of the Knight-Templars: an Order erected by the Princes of *France* (of whom the chief were *Hugo de Paganis* and *Godfredus à Sancto Audamaro*) about the yeare of our Lord 1119, in the dayes of *Baldwin* the second, who assigned them this place adjoyning to the Temple, and whereupon they were called Templars. It is said, that they received their institutions from St. *Bernard*, together with their white habite: and after that, the red Crosse from *Eugenius* the third Pope of that name: the one a symbol of Innocency the other of not to refused Martyrdom: and of the bloud which they were profusely to shed in defence of this countrey. At first they grew glorious in armes: then rich in revenues: which corrupted their vertues, and betrayed them to the most detested kinds of lasciviousnesse: insomuch as by a generall Councel held in *Vienna* in the year 1312 the Order was extinguisht, and their lands for the most part conferred upon the Knight-hospitallers of Saint *Johns* of *Ierusalem*, of whom we shall speak when we come unto *Malta*. The Temples in *London* belonged unto them: where in the Church (built round in imitation of this) divers of their statues are to be seen, and the positure used in their burials. Here the *Franciscans* entertained us during our abode in the Temple. Returning again thorow the Chappell of the Apparition, a little on the left hand there is a concave in the wall, no bigger then to contain two persons besides the Altar; which is called the Chappell of the Angels: belonging also to the *Latines*, but lent by them to the despised *Nestorians* during the celebration of Easter. Winding with the wall along the outward North-alley of the Chancell, at the far end thereof there is a Grot hewn out of the rock, where they say, that the *Iews* imprisoned our Saviour, during the time that they were providing things necessary for their crucifying. This is kept by the *Georgians*; without other ornament then an un-garnished Altar: over which hangeth one onely lampe, which rendreth a dimme light to the prison. Un-treading a good part of the afore-said alley, we entred the Ile (there but distinguished by pillars) which borders on the North of the Chancell: and turning on the left hand, where it beginnes to compasse with the East end thereof, we passed by a Chappell containing an Altar, but of no regard, wherein they say, the Title was preserved which was hung over the head of our Saviour: now shown at *Rome* in the Church of the Holy Crosse of *Ierusalem*. Next to this in the same wall, and midst of the semicircle there is another, the place (where they say) the Souldiers did cast lots for his garments: of which the *Armenians* have the custody. A little beyond you are to descend a pair of large stairs of thirty steps, part of the passage hewn out of the rock of *Calvary*, which leadeth into a Lobby: the roof supported with four massie pillars of white marble, which ever moist through the dankneſse of the place (being under ground) and sometimes dropping, are said to weep for the sorrowfull passion and death of Christ. At the far end, containing more then halfe of the roome, is the Chappell of Saint *Helena*: having two great Altars erected by Chri-

stian

ſtian Princes in her honour. On the South-ſide there is a ſeat of ſtone, over-looking a pair of ſtairs which deſcend into the place of the invention of the Croſſe: where they ſay, that ſhe ſate whilſt the Souldiers removed the rubbidge that had covered it. Theſe ſtairs (eleven in number) conduct into an obſcure vault, a part of the valley of *Carcaſſes*. There threw they our Saviours Croſſe, and covered it with the filth of the City: when after three hundred yeers, the Empreſſe *Helena* travelling unto *Ieruſalem* in the extremity of her age, to behold thoſe places which Chriſt had ſanctified with his corporall preſence, threatned torture and death to certain of the principall *Iews*, if they would not reveal where their Anceſtors had hid it. At laſt forſooth, they wreſted the truth from an old *Iew*, one *Iudas*, firſt almoſt famiſhed: who brought them to this place. Where after he had petitioned heaven for the diſcovery; the earth trembled, and breathed from her cranies Aromatick odours. By which miracle confirmed, the Emperour cauſed the rubbidge to be removed, where they found three croſſes, and hard by, the ſuperſcription. But when not able to diſtinguiſh the right from the other, they ſay that *Macarius*, then Biſhop of *Ieruſalem*, repairing together with the Empreſſe unto the the houſe of a Noble woman of this City, un-curably diſeaſed, did with the touch of the true Croſs reſtore her to health. At ſight whereof the *Iew* became a Chriſtian, and was called thereupon *Quiriacus*. Being after Biſhop of *Ieruſalem*, in the reign of *Iulian* the Apoſtata, he was crowned with martyrdome. At which time it was decreed, that no malefactor ſhould thenceforth ſuffer on the Croſſe; and that the third of May ſhould bee for ever celebrated in the memoriall of that Invention. In this vault are two Altars, the one where the Croſſe of Chriſt was found, an the other where the other. Aſcending again by the afore-ſaid ſtaire into the Temple; on the left hand between the entrance; and Mount *Calvary*, there is a little room which is called the Chappell of the Deriſion. Where under the Altar is reſerved a part (as they ſay) of that pillar to which Chriſt was bound, when *Pilates* ſervants crowned him with thorns, being clothed in an old purple robe, and placed a reed in his hand, inſtead of a ſcepter, crying, *Haile, King of Iewes:* with other approbrious taunts, and revilings. This is kept by the *Abiſſens*. Now nothing remaineth to ſpeak of, but the Quire, not differing from thoſe in our Cathedrall Churches. The Weſt end openeth upon the Sepulchre: the Eaſt ending in a ſemicircle, together with the Iles, is covered with a high Cupolo: on each ſide ſtand oppoſite dores which open into the North and South alleyes; all joyntly called the Temple of *Golgatha*. A partition at the upper end excludeth the halfe round (behind which is their high Altar) which riſeth in a manner of a lofty Screen, all richly guilded (as moſt of the Chancel) and adorned with the pictures of the Saints Antique habits: flat and full-faced, according to the manner of the *Grecians*, to whom this place is aſſigned. Towards the Weſt end from each ſide equally diſtant, there is a little pit in the pavement, (which they ſay) is the Navell of the world, and endeavour to confirm it with that ſaying of the Scripture, *God wrought his ſalvation in the midſt of the Earth*, which they fill with holy water. The univerſall fabrick, maintained by the *Greek* Emperors during their ſoveraignty, and then by the Chriſtian Kings of *Ieruſalem*, hath ſince been repaired in the ſeverall parts by their particular owners. The whole of ſo ſtrong a conſtitution, as rather decayed in beauty then ſubſtance.

Having viſited theſe places which beſtow their ſeverall Indulgences, and are honoured with particular oriſons) after Even-ſong, and Proceſſion, the *Pater-guardian* putting off his pontificall habit, and clothed in a long veſt of linnen girt cloſe unto him, firſt waſhed the feet of his fellow Friers; and then of the Pilgrims: which dryed by others, he kiſſed with all outward ſhew of humility. The next day being Good Friday, amongſt other ſolemnities, they carried the Image of Chriſt on a ſheet, ſupported by the four corners, in proceſſion, with banners of the Paſſion: firſt to the place where he was impriſoned, then in order to the other: performing at each their appointed devotions. Laying it where they ſay he was fixed on the Croſſe, the Frier-preacher made over it a ſhort and paſſionate oration: who acted his part ſo well, that he begot tears in others with his own: and taught them how to be ſorrowfull. At length they brought it to the place, where, they ſay, hee was imbalmed: where the *Pater-guardian* anointed the Image with ſweet oiles, and ſtrewed it with aromatick powders, and from thence conveyed it to the Sepulchre. At night the lights put out, and company removed, they whipped themſelves in their Chappell of Mount *Calvary*. On Sunday their other ſolemnities performed. they carryed the Croſſe in proceſſion, with the banners of the buriall, to the afore-

ſaid

said Chappel, creeping to it, kissing, and lying groveling over it. On Easter day they said solemn Service before the dore of the Sepulchre. The whole Chappell covered on the out-side with cloth of Tissue: the gift (as appeareth by the arms imbroydered thereon) of the *Florentine*. In this they shewed the variety of their Wardrobe: and concludeth with a triumphant procession, bearing about the banners of the Resurrection. Those ceremonies that are not locall, I willingly omit. At noon we departed to the Monastery: having lain on the hard stones for three nights together, and fared as hardly.

The other Christians (excepting such as inhabite within, of each sort a few, and those of the Clergy) entred not until Good-friday: being *Grecians*, *Armenians*, *Copties*, *Abissens*, *Jacobites*, *Georgians*, *Maronites*, and *Nestorians*. Of the *Grecians*, *Copties*, and *Armenians* no more shall be said (since we have spoken of them already) then concerns the celebration of this Festival.

The *Abissens* or *Æthiopians* be descended of the cursed generation of *Chus*. But their Emperours do derive themselves from *Solomon*, of one begotten by him on the Queen of *Saba*: in regard whereof they have ever favoured that nation. They received the doctrine of Christ from the *Eunuch* instructed by *Philip*: which in the year of our Lord 470 did generally propagate thorowout all *Æthiopia*, under the reign of *Aizeham* and *Aiba*, two brethren: who thereupon were stiled the Propagators and Defenders of the Christian Religion; *Abraham* out-living his brother, (and after his own death canonized by their Clergy) to avoid dissension in his posterity, (so advised, as they say, by a Vision) was he that first confined the Royall progeny within high and un-ascendable mountains: having onely one entrance, and that impregnably fortified. A custome observed this day: wherein they enjoy whatsoever is fit for delight, or princely education. Out of these, if the Emperour die son-lesse, a successour is chosen, of such a spirit as their present affaires do require. There have they the goodliest Library in the world: where many books that are lost with us, or but meerly mentioned, are kept entire, as hath been lately reported by a *Spanish* Frier that hath seen them, if we may believe him: amongst which, they say, are the oracles of *Enoch* (with other mysteries that escaped the Flood, en-graven by him upon pillars) and written in their vulgar language. The Priests do marry but once, they labour for their livings, and have their preferments given them by the King. They shave their heads, and foster their beards contrary to the laity. The chief of them are Judges in causes as well Civill as Ecclesiasticall. They acknowledge the Patriarch of *Alexandria* for their Primate, I mean the Patriarch of the circumcised. Pictures they have in their Churches, but no carved images; neither bestow they upon them any undue reverence. They admit of no Crucifixes. The Crosse they use as a badge of their profession, and according to the first institution. Men and women are both circumcised, not as a matter of Religion, but as the *Copties* do out of an ancient custome of their nation: their Priests say, that they now do it in imitation of our Saviour. They baptize not the male untill forty, nor the female untill threescore days old; and if it die in the mean-time, they say, that the Eucharist received by the mother when it was in her wombe, is sufficient to save it. Upon the twelfth day, they baptize yearly; and have certain ponds and lakes reserved for that purpose: which they do not sacramentally, but in memoriall that Christ was at this day baptized by *Iohn* in *Iordan*; a custome introduced not past, an hundred year since, by a King of *Æthiopia*. They receive the Eucharist in both kinds, but with un-leavend bread; nor spit they all the day after. Incense they use, and holy-water. Confesse they do but not greatly in private. The Lent is most strictly observed by them: wherein they eat little but herbs and fruits; and that not untill Sun-set. During which time not a few of their Priests do flie the concourse of men: lying in caves and deserts, and inflicting on themselves excessive penance. They abstain from such meats as were prohibited by the *Jews*, and celebrate the Saturday as well as the Sunday. All the Passion week they forbear to say Masse: putting on mournfull garments, and countenances suitable. They use no extream-Unction, but carry the dead to the grave with the Crosse, the Censer and holy-water; and say Service over them. To conclude, they joyn with the *Copties* for the most part in substance of Religion, and in ceremony, one Priest here serving both: an *Æthiopian*, poore, and accompanied with few of his nation; who fantastically clad, doth dance in their processions with a skipping motion, & distortion of his body, not unlike to our Antiques. To which their musick is answerable; the instruments no other then snappers, gin-

gles, and round bottom'd drums, born upon the back of one, and beaten upon by the followers.

The *Jacobites* are so called of *Iacobus* the *Syrian*, an obscure fellow, and of no reputation; who for his poverty was named *Zanzalus*. He infected these countreys with divers hereticall opinions: amongst the rest, that the God-head of Christ was passible, and confused with his Manhood. They mark their children before Baptisme with the signe of the Crosse. They use not auricular confession; pray not for the dead; reject the opinion of Purgatory; believe that the soul doth rest in the grave with the body, and shall do till Christs second coming. The Priests doe marry, and they in both kinds communicate the Sacraments. They reject the fourth Synod, and authority of the Fathers. This sect began in the days of the Emperor *Mauritius*, dispersing through the Cities of *Syria*, *Mesopotamia*, and *Chaldea*: yet under other names their religion extendeth far further, the *Copties* and *Abissens* being in a manner no other then *Iacobites*. They had two Patriarchs; one resident in the Mountain *Tur*, the other in the Monastery of *Giftan* neer unto the City *Mordin*; seated (they say) on so high a mountain, that no bird flyeth over it. But now they have but one Patriarch, and that he of *Giftan*, alwayes a Monk of the Order of St. *Anthony*, and named *Ignatius*; stiling himself the Patriarch of *Antioch*; who for the more conveniency is removed to *Carmit*. They have a Bishop still residing in *Ierusalem*; the Patriarch whereof is also a *Iacobite*.

The *Georgians* differ not much from the *Grecians* in their opinions: nor called (as some write) of Saint *George* their selected Patron, but of their countrey, so named long before the time wherein hee is supposed to have lived: lying between *Colchos*, *Caucasus*, the *Caspian* Sea, and *Armenia*; heretofore *Iberia* and *Albania*. A warlike people, infested on both sides with the *Turkish* and *Persian* insolencies. They have a Metropolitan of their own; some say, the same that is resident in Mount *Sinai*. They say that they marry within prohibited degrees: they are divided into eighteen Bishopricks; and are not here to bee distinguished from the *Sorians*, nor they from them, being almost of one Religion: and called *Melchites* heretofore of their adversaries, which signifieth a King in the *Syrian* tongue; for that they would not imbrace the heresies of *Eutyches* and *Dioscorus*, but obeyed the Edict of the Emperour, and Councill of *Chalcedon*. Their Patriarch is the true Patriarch of *Antioch*; who abides in *Damasco*, for that *Antioch* lies now wel-nigh desolate. The Bishop is here poor, so are his ornaments; in their processions, for state, or in regard of his age, supported on both sides. Their musick-lesse instruments are fans of brasse, hung about with rings, which they gingle in stops according to their marchings.

The *Maronites* are Christians inhabiting mount *Libanus*: so called of *Marona* a village adjoyning, or of *Maro* their Abbot. They use the *Chaldean* tongue, and *Syrian* character in holy matters. A limne they were of the *Jacobites*, and once subject to the Patriach of *Antioch*; but won to the Papacy by *Joh. Baptist* a Jesuite, in the dayes of *Gregory* the thirteenth, who sent them a Catechisme printed at *Rome* in the *Arabian* language: so that now they do joyn with the *Latins*. An ignorant people, easily drawn to any religion, that could not give a reason for their own: poor in substance and few in number.

But the *Greeks* doe here surpasse all the rest in multitudes; and the *Armenians* in bravery: who in stead of musicall instruments, have sawcers of brasse (which they strike against one another) set about with gingles. All differ in habite, and most in rites: yet all conjoyn (the *Latins* excepted) in celebration of that impostury of fetching fire from the Sepulchre upon Easter Eve. The *Turks* deride, yet throng to behold it: the galleries of the round Temple being pestered with spectators. All the lamps within the Church are at that time extinguished: when they often compassing the Sepulchre in a joynt procession, are fore-run & followed by the people with savage clamors (the women whistling) and frantick behaviours, befitting better the solemnities of *Bacchus*; extending their bare armes with un-lighted tapers. At length the chief Bishops approach the dore of the Sepulchre: but the *Æthiopian* Priest first enters, (without whom, they say, the miracle will not fadge) who after a long stay (mean-while the people hurrying about like mad men) returns with the sacred flame, supposed at his prayers to burst out of the sepulchre; whereat confusedly they fire their lights: and snatching them one from another, strive who should convey it to their particular Chappels; thrusting the flame amongst their cloths, and into their bosomes, (but swiftly withdrawing it) perswading strangers that it will not burn them:

them: kindling therewith all their lamps, un-lighted with other fire until that day twelve-month.

But I had almost forgot the *Nestorians*, so called of *Nestorius*, by birth a *German*, who lived in the dayes of *Theodosius*, and was by him made Bishop of *Constantinople*. These hated of the rest, in a obscure corner, without ceremonies or Pontifical habit, full of seeming zeal and humility, do read the Scriptures and in both kinds administer the Sacrament: denying the reall presence: the Priest (not distinguished from the rest in habit) breaking the bread and laying it in the palme of the Communicants hand, they supping of the Cup which is held between his. They kisse the crosse, but pray not before it, nor reverence they images. They will not have *Mary* to be called the Mother of God. Their chiefest heresie is, that they divide the Divinity of Christ from his Humanity. Their doctrine disperseth it self thorowout all the East, by means of *Cosro* the *Persian* King who enforced all the Christians within his dominion (out of a mortall hatred that he bare to the Emperor *Heraclius*) either to for-sake his Empire, or to become *Nestorians*: as thorow a great part of *Cataia*, It is now embraced, but by few; most of that sect inhabiting about *Babylon*. Their Patriarchal seat is *Musal* in *Mesopotamia*, seated on the bank of *Tygris*: their Patriarch not elect, but the dignity descending from the father to the son. For marriage is generally allowed in their Clergy; and when widowers, to marry again to their pleasure. They have the Scriptures, and execute the ministery in the *Chaldean* tongue. They allow not of the Concil of *Ephesus*, nor any that succeeded it.

All this while there were no lesse then a thousand Christians, men, women, and children, who fed and lodged upon the pavement of the Temple: On Easter day day about one of the clock in the morning, the Nations & Sects above-mentioned with joyful clamours, according to their several customes, circle the Church, and visited the holy places in a solemn processions, and so for that time concluding that ceremonies, departed.

Upon Easter Munday we hired certain Asses to ride to *Emaus*, accompanied with a guard, and certain of the Friers. About the mid-way at the foot of a hill, there are the ruines of a Monastery, built by St. *Helena*; they say: in that place where Jesus appeared to the two Disciples. Here the *Latins* performed certain devotions, and took of the stones (as generally they did from all such like places) preserved as precious. *Emaus* stands seven miles off, and West of *Jerusalem*. The way thither mountainous; and in many places as if paved with a continuall rock; yet where there is earth, sufficiently fruitfull. It was seated (for now it is not; upon the South-side of a hill, over-looking a little valley, fruitful in fountains. Honoured with the presence of our Saviour, who there was known by the breaking of bread in the house of *Cleophas* his cousen-german & afterward the second Bishop of *Jerusalem*. In the self-same place a Temple was erected by *Paula* (a *Roman* Lady, of whom we shall speak hereafter) whose ruines are yet extant, neer the top of the mountain; unto which the *Arabians* would not suffer us to ascend, who inhabit below in a few poor cottages, untill we had payed the Caphar they demanded. This City was burnt in the Jewish wars, by the commandement of *Varus*: and upon the destrnction of *Ierusalem*, re-edified by the *Romans*, who in regard of their victory, called it *Nicopolis*. In the yeer 131 thrown down by an earth-quake it was fourscore and twelve yeers after restored by the Emperor *Marcus Aurelius*: and afterward dignified during the government of the Christians with an Episcopal See; being under the Metropolitan of *Cæsarea*. *Nicephorus*, and the *Tripartite* history report of a miraculous fountain by the high-way side, where Christ would have departed from the two Disciples, who when he was conversant upon earth, and wearied with a long journey, there washed his feet; the water from thence-forth retaining a curable vertue against all diseases. But relations of that kind have credit onely in places far distant. In our return, we inclined a little to the left hand, & after a while ascended to the top of a mountain, (whose western valley was the field, they say, of that battle, when the Sun and Moon stood still at the commandement of *Iosua*.) Out of the ruines of an ancient building, a small Mosque is advanced; where they would that the Prophet *Samuel* was buried, who had his Sepulchre in *Ramah* on Mount *Ephraim*; though divers other towns so seated, are so called: which signifieth *high* in their language. But our guides were well practised in that precept:

Emaus

way back

Arque aliqua ex illis dum Regum nomina quærunt,
Quæ loca, qui mores, quæve feruntur aquæ,
Omnia responde; nec tantum si qua rogabit,
Et quæ nescitis, ut bene nota refer. Ovid.

Of streams, Kings, fashions, Kingdomes askt, there shown;
Answer to all: th' un-known relate as known.

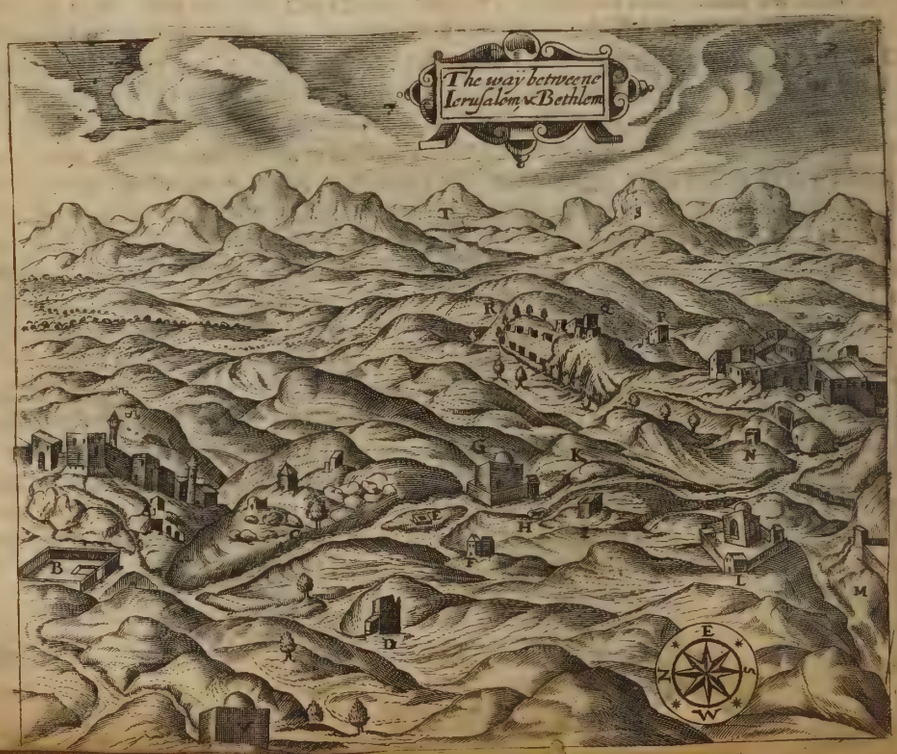
who endeavour to bring all remarkable places within the compasse of their procession. The *Mahometans* either deceived with this tradition, or maintaining the report for their profit, would not suffer us to enter but at an excessive rate; which we refused to part with. The next mountain unto this, doth wear on his crown the ruines of a Castle that belonged to the *Maccabees*. Another more humble, and neerer the City, presented a pile of stones, square, flat, and solid: the sepulchre, they say, of the seven brethren who were tortured to death by *Antiochus*. Whom I rather judge to have been buried at *Moden* the ancient seat of that family; which stands on the uttermost confines of the mountains of *Judea*, where were to be seen seven sepulchres of white marble, each bearing a Pyramis on his square; said by *Iosephus* to have served in his time for sea-marks. From hence we approached the North-west-side of the City, where in the vineyards are sundry places of burial hewn out of the main rock: amongst the rest, one called the Sepulchre of the Prophets. The first entrance large, and like the mantle-tree of a chimney; cut curiously on the out-side: thorow which we crept into a little square room, (every one carrying a light in his hand) the sides cut full of holes (in manner of a Dove-house:) two yards deep, and three quarters square. Out of that room we descended by two straight passages into two other rooms, likewise under ground: yet more spacious, and of better workmanship, but so rounded with the Sepulchres as the former: neighboured with a vault, which serves for a cistern, and filled with a living fountain. A little beyond, upon the West-side of a large square court, hewn into the rock some three fathomes deep, and entred under the arch of the same, there is another mansion for the dead, having a porch like to that of the Prophets: and garnisht without (amongst other figures) with two great clusters of grapes; in memoriall of those, as they say, which were brought by the spies into the hoast of the *Hebrews*. On the left hand you creep thorow a difficult descent, which leadeth into fair rooms under the ground, and one within another; benched about with Coffins of stone bereft of their covers, there being some bones yet remaining in some of them. This is famed to be the houshold Monument of certain of the Kings of *Iudea*. In which there is nothing more admirable, then is the artificall contriving of the dores: the hinges and all, of the self-same stone, un-separated from the rock without other supplement. Hithero (if no further) by all likely-hood the City extended. From hence we returned to the Covent.

Sepulchre of the Prophets

Sepulchre of the Kings

The day following we rid towards *Bethlehem*; which stands about six miles South from *Ierusalem*. Going out of the gate of *Ioppa*, and turning on the left

Way to Bethlehem



hand

A *The ruines of Davids tower.*
B *Bathsheba's fountain.*
C *The Turpentine tree.*
D *The tower of Simeon.*
E *The Cistern of the Saget.*
F *The Church of Abukuck.*
G *The Monastery of Elias.*
H *Elias his image.*
I *Iacobs house.*
K *The field where the Inhabitants gather little stones like pease, and sell them to Pilgrims who keep them in honour of the Blessed Virgin.*
L *The sepulchre of Rachel.*
M *Ramah.*
N *The Cistern of David.*
O *The Monastery of Bethlehem.*
P *The house of Ioseph.*
Q *The Village of the Shepherds.*
R *Where they kept their sheep.*
S *The mountains of Bethulia.*
T *The mountains of Arabia.*
V *The Monastery of the holy Crosse.*

hand by the foot of mount *Sion*. A-loft on whose uttermost angle stood the Tower of *David*: (whose ruines are yet extant) of a wonderfull strength and admirable beautie, adorned with shields, and the armes of the Mightie. Below on the right hand of the way in our passage, they shewed us a fountaine at the South-side of a square *Seraglio*; delivered to be that wherein *Bathsheba* bathed. North of which, the valley is crossed with a ruinous Aquaduct, which conveyed water unto the Temple of *Solomon*. Ascending the opposite mountaine, we passed thorow a countrey, hilly, and stony: yet not utterly forsaken of the Vine, though onely planted by Christians: in many places producing corn, here shadowed with the Fig-tree and there with the Olive. Sundry small turrets are dispersed about, which serve for solace as well as for safe-guard. Some two miles from the Citie, on the left hand, and by the high-way side, there groweth a Turpentine tree yet flourishing: which is said to have afforded a shelter to the Virgin *Mary*, as shee passed betweene *Bethlehem*, and *Jerusalem*. This tradition however absurd, is generally believed by those Christians: a place of high repute in their devotions. Towards the West about two miles off, on a little hill stands an ancient Tower: which is said to have been the habitation of *Simeon*. A mile beyond the fore-said tree, in the midst of the way there is a Cistern, vast within, and square at the mouth; which is called the Cistern of the Starre. For that (as they say) the Wise-men of the East, there first againe did see that conducting Starre, which went before them to the place of our Saviours Nativitie. A little on the right hand there are the small remaines of an ancient Monastery: built, they affirme, in that place where the Angel tooke up *Abacuck* by the haire of the head, and conveyed him to *Babylon*. Halfe a mile further, on the left side of the way, there is another Religious House, but in good repair, in form of a fortresse, and environed with high walls, to with-stand the insolencies of the Infidels: possessed by the *Greeke Coloteros*, and dedicated to *Elias*. Hard by there is a flat rocke; whereon they told us that the Prophet accustomed to sleepe; and that it beares as yet the impression of his body. Indeed there are certaine hollowes in the same, but not by mine eyes apprehended to retaine any manly proportion. As farre beyond are the decayes of a Church: which stood (as they say) in the place where the Patriach *Iacob* inhabited. About a mile further West of the way, and a little off, stands the Sepulchre of *Rachel*, (by the Scripture affirmed to have beene buried hereabout) if the entireneſse thereof do not confute the imputed antiquity: yet kept perhaps in repaire by her off-spring, as a monument of venerable memory. The tombe it selfe resembleth a great trunck: covered with a Cupolo mounted on a square, which hath on each side an ample Arch sustained onely by the corners. This is invironed with a foure-square wall, within which stand two other sepulchres, little, but of the same proportion: kept, and used for a place of prayer by the *Mahometans*. Below it on the side of a mountaine stands the ruines of that *Rama*, whereof the Prophet: *A voice was heard in Rama, Rachel weeping for her children, &c.* From this ridge of the hils, the Dead Sea doth appeare as if neer at hand: but not so found by the traveller; for that those high declining mountaines are not to be directly descended. Within half a mile of *Bethlehem*, separated from the same by a valley, & a little on the left hand of the way, are the Cisterns of *David*: whereof he so much desired to drink, and when they brought him of the waters he refused it: A large deep vault, now out of use, having onely two small tunnels at the top, by which they draw up the water.

And now we are come to *Bethlehem*; first, called *Ephrat* of *Ephrata*, the wife of *Caleb*. A City of *David*, the long possession of his ancestors; and not the least amongst the Princes of *Iuda*: seated on the utmost of the ridge of a hill, stretching East and West; in a happy soil, and most delicate prospect.

Virgin Mary's Turpentine Tree

Cistern

Monastery of Elias

where Iacob liued

Sepulchre Rachel

Rama

Cistern David

O ſola magnarum urbium,
Major Bethlehem, cui contigit
Ducem ſalutis cœlitus.
Incorporatum gignere.
Quàm Stella quæ Solis rotam
Vincit decore ac lumine,
Veniſſe terris nunciat
Cum carne terreſtri Deum.
Prudentius in Hymno.

Of Cities greater then the Great
O Bethlehem, in the happy birth
Of God and man; from heavens high ſeat
Come to incorporate with Earth
Loſt, Mans Redeemer, frail, divine;
When born declar'd by that fair Starre
To wandring eyes; which did out-ſhine
The radiant Saints flame bearing carre.

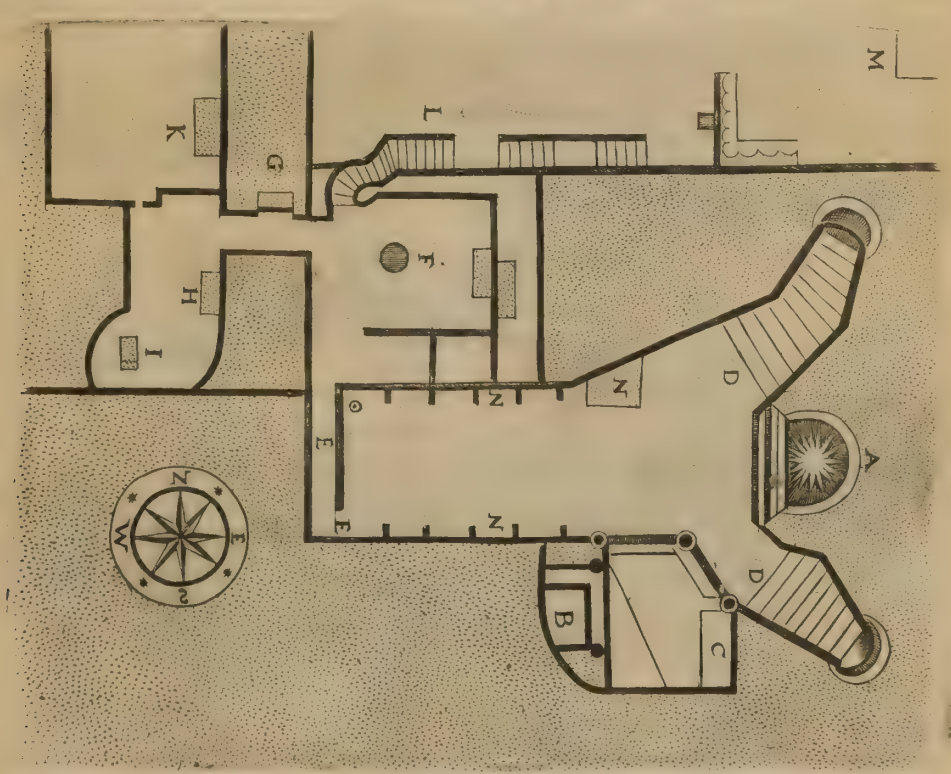
For when *Auguſtus Cæſar* had appointed that all the world ſhould be taxed, every one repaired unto the City of his Family; and *Joſeph* with *Mary* came up to *Bethlehem*: wherein a Grot at the Eaſt-ſide of the Citie, imployed for a ſtable (the Inne being peſtred with ſtrangers) ſhe fell in travell, and produced unto the world a Saviour. In this cave from the time of *Adrian* unto the reigne of *Conſtantine*, they celebrated the impious lamentation of *Adonis* (much honoured by the *Syrians*) who above had his ſtatue ſhadowed with a grove of Mirtles. Which the vertuous *Helena* ſubverted, and erected thereupon this goodly Temple (yet entire, and poſſeſt by the *Franciſcans* of *Ieruſalem*; of whom ſome few are here continually reſident) and called it Saint *Maries* of *Bethlehem*: In form it repreſenteth



A. *The firſt entrance.*
B. *The ſecond.*
C. *The body of the Church.*
D. *The Chappell of the Grecians.*
E. *The Altar of the Circumciſion.*
F. *The Chancell, with the delineations of the place of Chriſts Nativitie, &c. under ground.*
G. *The Chappell of S. Katherine.*
H. *The Veſtry.*
I. *The Portico.*
K. *The Garden.*
L. *The old Veſtry.*
M. *The dividing roome.*
N. *The ruined Tower.*
O. *The lodging of the Armenians.*
P. *The lodging of the Grecians.*

a Croſſe

a Crosse: the stalke whereof compriseth the body: and is entred at the lower end thorow a portico sustained with sixteene pillars. The roofe, in the midst, is lostie, flat, and (if I forget not) of Cedar: the sides of the same fabrick (but much more humble) are upheld with foure ranks of pillars (ten in a row) each of one entire marble white, and in many places beautifully speckled; the largest, and fairest that ever I saw: whose upper ends doe declare that they have in part beene exquisitly gilded. The walles are flagged with large tables of white marble, well-nigh to the top: the rest adorned, with Mosaique painting, although now greatly defac'd. It is both here reported and recorded by history, that a *Sultan* of *Egppt* allured with their beauty, set certaine Masons on worke, to take downe those tables, with intent to have transported them unto his Castle of *Cairo*; when a dreadfull Serpent issued out of the wall and brake in pieces such as were removed: so that terrified therewith he desisted from his interprise. The three upper ends of the crosse, doe end in three semicircles, having in each an Altar. In the midst stands the Chancel, rooted with a stately Cupolo; covered without with lead, and garnished within with Mosaique figures. This Church is left for the most part desolate, the Altar naked, no Lamps maintained, no Service celebrated, except at times extraordinary: yet are there a few poore *Greek* and *Armenians*, who inhabite within on the right hand of the entrance, and in the opposite corners. Adjoyning on the left hand stands the Monastery of the *Franciscans*, entred thorow the Church, sufficiently spacious, but of no commendable building; accommodated with divers gardens, and environed with defencible wals: at whose North-west corner a tottered Tower doth challenge regard for the waste received in that places protection. They brought us into their Chappell, not slightly set forth, & dedicated to S. *Katherine*; having indulgences conferred thereupon from mount *Sinai*. From which we descended with lights in our hands; and then were led



A. *The Altar of Nativitie.*
B. *The Manger.*
C. *The Altar of the Magi.*
D. *The staires that ascend into the Temple above.*
E. *The entry.*
F. *The Chappell of the Innocents.*
G. *The Sepulchre of Eusebius.*
H. *The Sepulchre of Saint Jerom.*
I. *The Sepulchre of Paula and Eustochius.*
K. *S. Jeroms study.*
L. *The ascent into the Chappell of S. Katherine.*
M. *The Chappell of S. Katherine.*
N. *The Oratories.*

by a narrow long entry into a little square cave, supported in the midst with a pillar of the rocke. On the left hand stands an altar, & under that is a passage into a vault; wherein they say, that the infants slaine by the bloody Edict of *Herod*, where buried. Out of this cave or Chappell, there are two other entries: in that on the right hand stands the sepulchre of *Eusebius* the Confessor, and disciple unto S. *Ierome*. This directeth into another Grot, wherein are two tombes, in form not unlike unto Altars: the farther

farther contained the body of *Paula* a Roman Lady, descended of the ancient families of *Gracchi*, and *Cornelii*, who stands indebted to S. *Ierom* for this Epitaph;

Scipio quam genuis Paulæ fudere parentes,
Gracchorum soboles Agamemnonis inclyta proles.
Hoc jacet in tumulo; Paulam dixere priores.
Eustochii genetrix: Romani prima Senatus,
Pauperem Christi Bethlemitica rura sequuta.

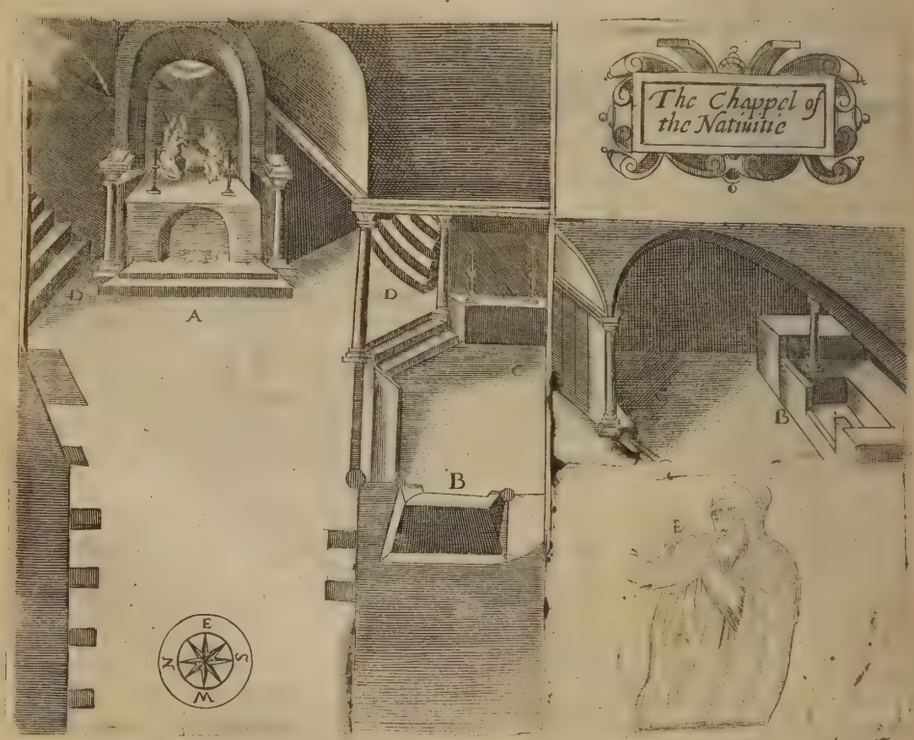
Scipio begot who Paula bore. Th' off-spring
Of Gracchus, of the fam'd Mycenian King,
Here lies; earst Paula called: mother to
Eustochius, chief of Romes grave Senate; who
To Christ and Bethlem vow'd, bade pompe adieu.

Ingraving also on the front of the entrance,

Aspicis angustum præcisa rupe sepulchrum?
Hospitium Paulæ est, cœlestia regna tenentis,
Fratrem, cognatos, Romam, Patriamque relinquens,
Divitias, sobolem, Bethlemiti conditur antro
Hic præsepe tuum, Christe, atque hic mystica Magi,
Munera portantes hominique Deoque dedere.

Seest thou this tombe hewn in the growing stone?
Tis Paula's Inne, possest of heavenly throne,
Who leaving brother, kindred, Rome, what gave
Her birth, wealth, children, lies in Bethlems cave.
Christ, here's thy Cratch: the Wise did hither bring
Mysterious gifts to God, to Man, a King.

Her son *Eustochius* lies with her in the self-same monument. She built foure Monasteries neere adjoyning to this Temple: (whose ruines do yet give testimony of her pietie, one she planted with men; the three other with virgins, who never past the bounds of their Covents but on Sundayes onely) and then attending on their severall Governesses) to perform their Oraisons in the Church, and Cave of the Nativitie: her selfe the Abbesse of one of them, and so for the space of twentie yeares did continue. She likewise built an adjoyning Hospitall for Pilgrims whose ruines declare it to have been no mean fabrick. The other tombe did cover the body of Saint *Ierome*, who lived in her time, and in the Monastery which she had founded: his bones, together with the bones of *Eusebius*, were translated to *Rome*, and shrined: in the Church of *Santa Maria Maggiore*; over which Pope *Sixtus Quintus* hath erected a sumptuous Chappell. Out of this we past into another Grot, which they call his Cell; wherein he lay (as they say) full fifty yeares and six moneths, and there twice translated the Bible. Returning into the afore-said Chappell of the Innocents, by the other entry we passed into a vault or Chappell,



A. *The Altar of the Nativity,*
B. *The Manger.*
C. *The Altar of the Magi.*
D. *The staires that ascend into the Temple above.*
E. *The picture of the imaginary figure of Saint Ierom.*

twelve

twelve foot wide: forty long, and fifteen in height, the sides and floore all lined with fair white marble: the compassed roof adorned with Mos-work, and Mosaick gilding, though now much perished. At the upper end in an arched concave, stands an Altar garnished with a table of the Nativity. Under this is a semi-circle; the sole set forth with stones of severall colours: in the form of a star: and in the midst a Serpentine, there set to preserve the memory of that place where our Saviour was born The credit whereof I will neither impeach nor inforce. In this City it was, and in a stable; nor is the report by the site refuted, though under-ground, hewn out of the living rock, as is the rest before spoken of. For he that travels through these countreys, will not wonder to see such caves imployed to like use. Neither is it likely, that they that succeeded those times so neerly, should erre in that place so celebrated in their devotions, and beautified with such cost. On either side of this Altar in the corners, there are two equall ascents, which land on the opposite out-sides of the Chancell, closed with dores of brasse cut thorow: thorow which they passe in their solemn procession. Now on the South-side, and neer unto the foot of the stairs, you descend by three steps into a lesser Grot: separated onely from the former by three fine columnes of divers coloured marble, which seem to support the over-hanging rock. On the West-side there is a manger hewn out in a concave, about two feet high from the floore, and a little way hollowed within: wherein, they say, that our new-born Saviour was laid by the Virgin: now flagged about with white marble, as the rock that roofs it; at the left end sustaineth with a short Serpentine pillar. In the bottome of this manger, and just in the middle: a round Serpentine is set, to denote the place where he lay, which retaineth, as they would make us believe, the effigies of S. *Jerome*, miraculously framed by the naturall veins of the stone in reward of his often and affectionate kisses. But surely they be the eyes of faith that must apprehend it: yet present they in picture, as it is set forth in the former table. On the opposite side of this Grot, there is a bench in the rock, not un-like to an Altar, where the *Magi* of the East, that were conducted hither by the Star, disposed, as they say, of their presents. Whom they of *Colen* will have to bee Kings, and three in number: and moreover that they returned no more into their countries, but came, and dwelt in their City; where, in their principal Church these verses are extant:

Three Kings, the King of Kings, three gifts did bring;
Myrrhe, Incense, Gold, as to Man, God, a King.
Three holy gifts be likewise given by thee
To Christ, even such as acceptable be.
For Myrrha, tears; for Franckincense, impart
Submisssive prayers: for pure Gold, a pure heart.

Tres Reges, Regi Regum, tria dona ferebant;
Myrrha homini, uncto aurum, thura dedere Deo.
Tu tria fac itidem dones pia munera Christo:
Muneribus gratus si cupis esse tuis.
Pro Myrrha lacrymas, auro cor porrige purum;
Pro thure ex humili pectore funde preces.

These places be in the keeping of the *Franciscans*: and not lesse reverenced then *Calvary*, or the Sepulchre: visited also by the *Mahometan* Pilgrims. Where lamps still burning do expell the naturall darknesse: and give a greater state thereunto then the light of the day could afford it. *Baldwin* the second did honour this place with an Episcopall See (being before but a Priory) annexing thereunto, together with the Church of *Ascalon*, many towns and villages. In the place where this City stood, there are now but a few poor cottages standing. Most of the few Inhabitants *Greeks* and *Armenians*: who get a beggerly living by selling unto strangers the models of the Sepulchre, and of the Grot of the Nativity: cut in wood, or cast in stone, with crosses, and such like merchandize: and in being servicable unto Pilgrims.

After dinner we descended a foot into the valley which lyeth East of the City; fruitfull in pasturage: where *Iacob* fed his flock (at this day called, his field) neer the tower of *Ader*. But more famous for the Apparition of the Angels, who there brought to the shepheards the glad tidings of our salvation. In the midst of the field, on the self-same place, as is supposed, and two miles distant from *Bethlehem*, Saint *Helena* erected a Church, and dedicated it to the Angels: now nothing but ruines. Returning from thence, and turning a little on the left hand, we came to he village where those shepheards dwelt, as yet so called. In the midst whereof here standeth a Well; the same, as the rumor goeth, that the blessed Virgin desired o drink of, when the churlish villagers refusing to draw her up water, it forth-with miraculously flowed to the brim; greedy to passe thorow her blessed lips, and satisfie

fie her longing. Of this the *Arabs* would not suffer us to drink before we had given them money. Neerer to *Bethlehem*, and at the foot of the hill, are the ruines of a Chappell, where *Ioseph* (as they say) had his dwelling at such time as the Angell commanded him to flie into *Egypt*. Neer the top, and not far from the back of the Monastery, there is a cave containing two rooms, one within another, descended into by a narrow entrance, and in some places supported by pillars. In this it is said: that *Ioseph* hid our Saviour and his mother, whilest he prepared things necessary for his journey. The stone thereof pulverated and often washed, of much a little will remain, not unlike to refined chalk: which taken in drink, is said to have a soveraign vertue, in restoring milke both to the women and cattle: much used by the *Moores* themselves for that purpose. Over this stood one of the Nunneries built by *Paula*, not onely shewing the fonndation; and wherein she died. The places seen, we re-entred the Monastery, and there reposed our selves the night following.

Each of us bestowing a piece of of gold on the Vicar, betimes in the morning we departed; bending our course to the Mountains of *Iudea*, lying West from *Bethlehem*. Neer to which on the side of the opposite hill, we past by a little village called, as I take it, *Bezec* (inhabited onely by Christians:) mortal (as they say) to the *Mahometans* that attempted to dwell therein. About two miles further wee passed by *Bethsur*, seated in a bottome between two rocky mountains; once a strong fort: first, built by *Roboam*, and after repaired by the *Maccabees*: famous for suhdry sieges; being in the upper way between *Ierusalem* and *Gaza*. Where we saw the ruines of an ample Church: below that a fountain, not un-beholding to Art: whose pleasant waters are forth-with drunk up by the earth that produced them. Here they say, that *Philip* baptized the Eunuch; whereupon it retaineth the name of the *Æthiopian* fountain. And no question but the adjoyning Temple was erected out of devotion to the honour of the place, and memory of the fact. Yet seemeth it strange unto me, that a chariot should be able to passe those rocky and declining mountains, where almost a horse can hardly keep footing. Having travelled about a mile and a half further; we came to the cave



A. *The Desart.*
B. *The Cave of Saint John Baptist.*
C. *The Fountain.*
D. *The ruines of the Monastery.*

where *Iohn* Baptist is said to have lived from the age of seven, untill such time as he went unto the wilderness by *Iordan*; sequestred from the abode of men, and feeding on such wild nourishment as these un-habited places afforded. This Cave is seated on

on the Northern-ſide of a deſart mountaine (onely beholding to the Locuſt tree) hewn out of the precipitating rock;ſo as difficultly to be aſcended or deſcended to: entred at the Eaſt-corner, and receiving light from a window in the ſide. At the upper end there is a bench of the ſelf-ſame rock, whereon (as they ſay) he accuſtomed to ſleep; of which whoſo breaks a piece off, ſtands forth-with excommunicate. Over this, on a little flat, ſtand the ruines of a Monaſtery, on the South-ſide naturally walled with the ſteep of a mountain: from whence there guſheth a living Spring which entreth the rock, and again burſteth forth beneath the mouth of the Cave; A place that would make ſolitarineſſe delightfull, and ſtand in compariſon with the turbulent pompe of Cities. This over-looketh a profund valley, on the far ſide hem'd with aſpiring mountains; whereof ſome are cut (or naturally ſo) in degrees like allies, which would be elſe un-acceſſibly fruitleſſe; whoſe levels yet bear the ſtumps of decayed vines: ſhadowed not rarely with olives and locuſts. And ſurely I think that all or moſt of thoſe mountains have been ſo husbanded;elſe could this little countrey have never ſuſtained ſuch a multitude of people. After we had fed of ſuch proviſion as was brought us from the City by other of the fraternity that there met us, we turned towards *Jeruſalem*, leaving the way of *Bethlehem* on the right hand, and that of *Emaus* on the left. The firſt place of note that vve met with, was there where once ſtood the dwelling of *Zachary*; ſeated on the ſide of a fruitfull



A. *The Church of. John Baptiſt.* B. *The fountain.* C. *The houſe of Elizabeth.*

hill,well ſtored with olives,& vineyards. Hither came the bleſſed Virgin to viſit her couſen *Elizabeth*. Here died *Elizabeth*; and here in a Grot on the ſide of a Vault or Chappell, lies buryed: over which a goodly Church was erected, together with a Monaſtery; whereof now little ſtandeth but a part of the walls, which offer to the view ſome fragments of painting, which ſhew that the reſt have been exquiſite. Beyond,& lower is our Ladies fountain,(ſo called of the Inhabitants) which maintaineth a little current through the neighbouring valley. Neer this, in bottome,and uttermoſt extent thereof, there ſtandeth a Temple; once ſumptuous, now deſolate: built by *Helena*,& dedicated to S. *John Baptiſt*, in the place where *Zachary* had another houſe; where the Prophet was born in a room hewn out of the rock; of principall devotion with thoſe Chriſtians: poſſeſt as the reſt,by the beaſtly *Arabians*, who defile it with their cattell, and employ it to the baſeſt of uſes. Tranſcending th e leſſe ſteep hils, and paſſing thorow valleys of their roſes voluntarily plentifull: after a-while we came to a Monaſtery,ſeated in a ſtraight between two rocky mountains

tains, environed with high walls, and entred by a dore of iron; where a Bishop of the *Georgians* hath his residence, who courteously entertained us. Within they have a handsome Chappel, at the upper end an altar, and under that a pit, in which they say, that the Palm did grow (but rather if any, the Olive, whereof that place hath store) of which a part of the Cross was made. For it was framed (as they report) of four severall woods; the foot of Cedar, the bole of Cypresse, the transome of Palme, and the title of Olive. This is called thereupon, The Monastery of the holy Crosse. Where in stead of bels, they strike on a hollow beam (as the *Grecians* do in the Temple of *Golgotha*) to summon their assemblies. Between this and *Jerusalem*, we saw nothing worth noting, that hath not been spoken of already.

The day following, we went to review the remarkable places about the City, passing by the Castle of the *Pisans*, on the left hand entring at a little square passage, we were shewed a small Chappell; the dore and windows rammed up; for that (as they say) the *Mahometans* became mortally sick, that, though but by chance, did come into it: standing where stood the Temple of S. *Thomas*. From hence we were brought to the place of *Annas*, destroyed by the Seditious in the time of the siege; where now standeth a Church dedicated to the blessed Angels, and belonging to the *Armenians*, who have their dwellings about it. Within the court there is an old Olive-tree, environed with a low wall; into which, it is said, that they bound our Saviour. Turning on the right hand, we went out at the Port of *Sion*. South and not far from thence;



A. A *Mosque where once stood the Cœnaculum.*
B. *The Church of S. Saviour, who e stood the house of Caiphas.*
C. *Where the Jews would have taken away the body of the Virgin Mary from the Apostles.*
D. *Where Pe er wept.*
E. *Port Esquiline.*
F. *The Pool and fountain of Siloe.*
G. *Where the Castle Rogell stood.*
H. *The Church of the purification of the blessed Virg.*
I. *The fountain of the blessed Virgin.*
K. *The b idge that passeth over Cedron, with the rock that bears the impression, as they say, of Christs foot-steps.*
L. *The Field of Blood.*
M. *Where certain of the Apostles hid themselves.*
N. *The mountain of offence.*
O. *Where the house of Annas the high Priest stood.*
P. *Where the Franks are buried.*
Q. *Port Sion.*

on the midst of the Mount is the place, as they say, where Christ did eat his last Supper: where also after his Resurrection, the dores being shut, he appeared to his Apostles; where they received the holy Ghost; where *Peter* converted three thousand: and where, as they say also, they held the first Councel, in which the Apostles Creed was decreed. Here *Helena* built a most sumptuous Temple, including therein the Cœnaculum; where that marble pillar was preserved that stood before

before in the palace of *Pilate*, to which they tyed our Saviour when they whipped him. This Church subverted by the *Saracens*, in the self-same place the *Franciscans* had a Monastery erected; who in the year 1561 were removed by the *Turks*; they building here a Mosque of their own, into which no Christian is permitted to enter. Yet not in the respects afore-said, so reverenced by the Infidels, but in that it is delivered by tradition (and not unlike) that *David* had there his Sepulchre. His Monument was enriched with a masse of treasure: out of which *Hircanus* 850 years after, took three thousand talents to divert the warre which was threatned by *Antiochus*. *Herod* with unlike successe attempted the like. For having already taken out a great summe, and persisting in his sacriledge, a flame of fire brake out of the Tombe, and consumed divers of his instruments. In expiation whereof he adorned the same with a stately Monument; which stood entire for a-long time after. Between this and the walls of the City, the *Franks* have their buriall: where lie six *English*-men, sent (as may be suspected) unto their long-homes not many years since, though coloured by the *Franciscans*, in whose Monastery they lay with pretence of divine vengeance for the supposed murder of their *Drogaman*. Seven they were in all, all alive and well in one day, six dead in the other: the out-liver becomming a convert to their Religion. Turning a little on the left hand, we came to a small Church, inclosed within a square wall, arched within with a wall on the top in manner of a Cave; the habitation of the *Armenians*, who have of this Church the custody. Here flourished the proud palace of *Caiphas*, in which our Saviour was buffeted, spit upon, and so spitefully reviled. Here *Helena* built a fair Church to Saint *Peter*, but that destroyed, in the room thereof this lesse was erected, and dedicated to Saint Saviour. On the right hand in the Court, they undertake to shew where the fire was made, by which *Peter* stood, when he denyed his Master: and at the side of the Church dore, the chapter of a pillar, whereon the Cock crowing did move him to contrition. At the upper end of the Church upon a large altar lyeth a stone, that (as they say) which was rolled against the mouth of the Sepulchre.—From hence we descended into the valley of *Gehinnon*, which divideth mount *Sion* from the mountain of *Offence*; so called, for that *Solomon* by the perswasion of his wives here sacrificed to *Chamoch*, and *Molech*; but now by these Christians called, The mountain of *Ill-counsell*, where they say, the Pharisees took counsell against Jesus: whose height yet shews the reliques of no mean buildings. This valley is but straight, now serving for little use; heretofore most delightfull, planted with groves, and watered with fountains: wherein the *Hebrews* sacrificed their children to *Molech*: and Idol of brasse having the head of a Calf, the rest of a kingly figure, with armes extended to receive the miserable sacrifice, seared to death with his burning embracements. For the Idoll was hollow within, and filled with fire. And lest their lamentable shreeks should sad the hearts of their Parents the Priests of *Molech* did deaf their ears with the continuall clangs of trumpets & timbrels: whereupon it was called the valley of *Tophet*. But the good *Josias* brake the Idol in pieces, hewed down the Groves, & ordained that that place (before a Paradise) should be for ever a receptacle for dead carkasses and the filth of the City. *Gehenna*, for the impiety committed therein, is used for hell by our Saviour.—On the South-side of this valley, neer where it meeteth the valley of *Jehosaphat*, mounted a good height on the side of the mountain, is *Aceldama* or the field of blood: purchased with the restored reward of Treason, for a buriall place for Strangers. In the midst whereof a large square roome was made by the mother of *Constantine*: the South-side walled with the naturall rock: flat at the top, and equall with the upper levell: out of which arise certain little Cupoloes open in the midst to let down the dead bodies. Thorow these we might see the bottome all covered with bones; and certain coarses but newly let down: it being now the Sepulchre of the *Armenians*. A greedy grave; and great enough to devour the dead of a whole Nation. For they say: (and I believe it) that the earth thereof within the space of eight and forty hours, will consume the flesh that is laid thereon. The like is said of S. *Innocents* Church-yard in *Paris*: and he that sees the multitude of bones, that are there piled about it, the daily burialls (it being a generall receptacle for strangers) and smalnesse of the circuit, may be eatily induced to credit. And why might not the earth be transported from hence, as well as that at *Rome* in *Campo Santo*, brought thither in 270 ships, by the commandement of the aforesaid Empresse? which, thought changing soils, retaineth her vertue: it being also a place of buriall for strainers? In the rock about there are divers sepulchres,

mountain of Offence
Ill-counsel
Valley of Gehinnon
Tophet
Aceldama
Field of Blood
Divers Sepulchres



A. *The place of the Cœnaculum.*
B. *Of the Oak Rogell.*
C. *Where the Apoſtles did hide themſelves.*
D. *The Field of Blood.*
E. *The Mountain of offence.*
F. *Part of the valley of Iehoſaphat.*
G. *Part of the valley of Gehinnon.*

and ſome in uſe at this day: having great ſtones rolled againſt their mouthes, according to the ancient cuſtome. Beyond on the point of the hill, a cave hewn out of the rock, conſiſting of ſeverall roomes, is ſaid to have hidden ſix of the Apoſtles in the time of Chriſt Paſſion. Firſt, made without doubt for a Sepulchre; and after ſerving for an Hermitage: the roof of the larger room retaining ſome ſhew of gilding. Below, where the valley of *Gehinnon*, & *Iehoſaphat*, like conjoyning ſtreams do trent to the South, there is a dry pit; where the Prieſts are ſaid to have hid the ſacred fire, when the *Iews* were carryed captive into *Babylon*: and ſeeking it after their return, did find it converted into water. But *Nehemiah* cauſed it to be ſprinkled on the Altar: when forth-with with the beams of the Sunne it miraculouſly flamed. This valley of *Iehoſaphat* (ſo called of that good King) from hence extendeth full North, and then inclineth a little to the Weſt, firſt preſenting (though naturall) no other then a large dry dith to the Eaſt of the City, contracted between it and the over-pearing hills of the oppoſite *Olivet*. It is ſaid to be about two miles long, and if ſo, but ſhort ones: where broadeſt fruitfull; watred by the torrent *Cedron*, which runneth no longer then fed with ſhowres; loſing his intermitted ſtreams in the Lake of *Aſphaltis*. It was alſo called the Valley of *Cedron*, and of the King. Where the generall Judgement ſhall be, if the *Iews* or *Latins* may be believed; who ground their opinions upon the Prophecie of *Ioel*: which I will not gain-ſay, ſince ſome of our Divines have of late ſo laboured to approve it. Of the ſame opinion are the *Mahometans*. In the wall about it, there is a Window not farre from the Golden Gate: where they ſay that *Mahomet* ſhall ſit whileſt Chriſt doth execute Juſtice. Paſſing to the City-ſide of the valley, at the foot of the hill, and Eaſt of the South-Eaſt corner, is the place where the Prophet *Eſay* was ſawne in ſunder by the Commandement of *Manaſſes* his Grand-child by the mother, and there buryed: where there is a little pavement uſed for a place of prayer by the *Mahometans*. Cloſe below this ſtood the Oake *Roguel*, where now a white Mulbery is cheriſhed. North of it, in a gut of the hill (above which in the wall ſtood the Tovver) vvas the Fiſh-pool of *Siloe*, containing not above half an Acre of ground; novv dry in the bottome: and beyond, the fountain that fed it, novv no other then a little trench vvalled in on the ſides, full of filthy vvater, vvhoſe upper part is obſcured by a building (as I take

Cave where the Apoſtles hid themſelves

Valley of Iehoſhaphat

where Iſaias ſawn aſunder

Oak Roguel

Fountain of Siloam

take it, a Mosque) where once flourished a Christian Church there built by Saint *Helena*. Though deprived of those her salubrious streams; yet is she held in honour for their former vertues. ✝Passing a long we came to our Ladies Fountain (upon what occasion they so call it, is not worth the relating) in a deep cave of the rock descending into by a large pair of stairs, and replenished with pleasant waters. Here the Valley straightneth, and a little beyond is no broader then serves for a channell to the Torrent. ✝On the other-side stands the Sepulchre of *Zachary*, who was slain between the Temple and the Altar: all of the naturall rocke, eighteen foot high, four-square, and beautified with Dorick Columnes of the

Fountain Virgin Mary

✝✝ Sepulchre Zakhary



A. *A part of the Pillar of Absalon.*
B. *The cave of S. Iames.*
C. *The sepulchre of Zachary.*
D. *The torrent Cedron.*

same un-separated stone sustaining the Cornish; and topt like a pointed diamond. ✝Close to this there is another in the up-right rock; the front like the side of an open gallery, supported with marble pillars, now between ramned up with stones. Within is a Grot: whither *Iames* retired (as they say) after the Passion of our Saviour, with purpose never to have received substance untill he had seen him: who in that place appeared unto him after his Resurrection. In memoriall whereof the Christians erected a Church hard by; whose ruines are now ruined. ✝A little farther there is a stone bridge of one arch; which passeth the Torrent. In a rock at the foot thereof, there are certain impressions: made (as they say) by our Saviours feet when they led him thorow the water. ✝At the East-end of this bridge, and a little on the North, stands the Pillar of *Absalon*; which he here erected in his life time, to retain the memory of his name, in that his issue male failed; (but hee was not buried therein:) being yet entire and of a good fabrick: rising in a lofty square; below adorned with halfe Columnes: wrought out of the side and corners of the Dorick form; and then changing into a round, a good height higher doth grow to a point in fashion of a bell: all framed of the growing stone. Against this there lieth a great heap of stones which increaseth daily. For both *Iews* and *Mahometans* passing by, doe throw stones against it: yet execrating *Absalon* for his rebellion against *David*. ✝Adjoyning there is a large square, but lower by far, which hath an entrance like the frontispice of a Porch, cut curiously without; the earth almost reaching to the top of the entrance: having a Grot within hewne out of the rock: some say, a Kingly Sepulchre; perhaps appertaining to the former. ✝A little more North and up the Torrent, at the foot of *Olivet*, once stood the village *Gethsemane*; the place yet fruitful in Olives: and hard by the delightfull

Cave S^t Iames

Bridge over the Cedron

✝ Absaloms Pillar



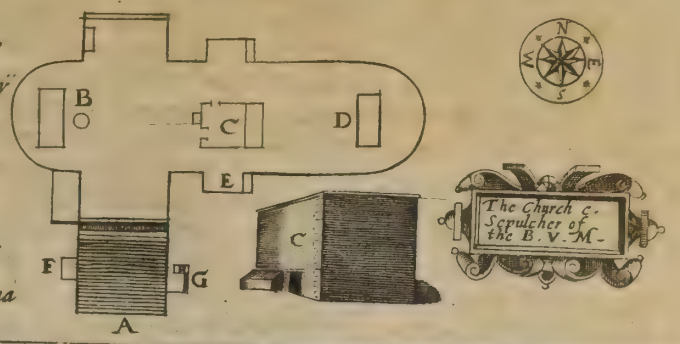
A. *The golden gate of the temple.*
B. *The gate of S. Steven.*
C. *Where S. Steven was stoned to death.*
D. *The sepulchre of the blessed Virgin.*
E. *The garden of Mount Olivet.*
F. *The torrent of Cedron.*
G. *The bridge of the torrent.*
H. *Sepulchres of the Mahometans.*
I. *Where Thomas stood, as they will have it, when the blessed Virgin let fall her girdle.*

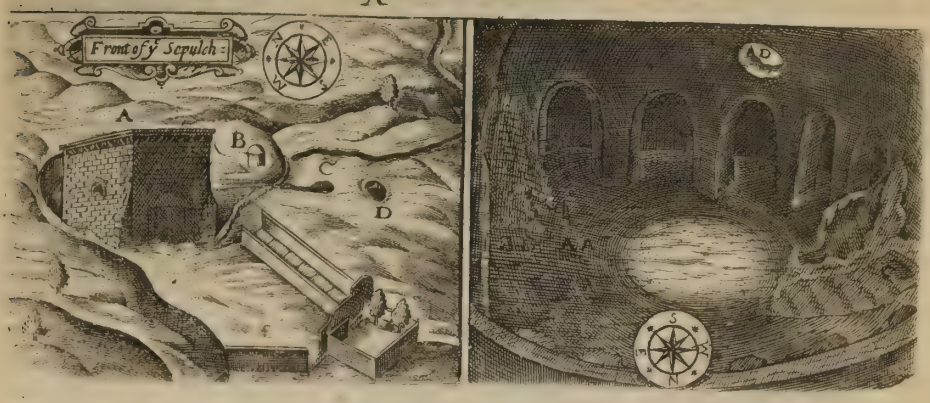
garden wherein our Saviour was betrayed. They point out the place where he left two of his disciples, and a little higher the third, when he went to pray: and withall the place where he was taken. In this garden there is also a stone, whereon they say that our Lady sate, and beheld the Martyrdome of St. *Steven:* who suffered on the side of the opposite hill. Without the said garden, in the joyning of two ways, they shewed us the place, as they will have it, where S. *Thomas* stood, when incredulous for-sooth of our Ladies Assumption, she let fall her girdle to inform his belief.

And now are we come to the Sepulchre of the Blessed Virgin, made thus, at it is, by the mother of *Constantine*. Before it a court; the building above ground a square pile onely, flat at the top, and neatly wrought, like the largest portico to a Temple. You enter at the South-side, and forth-with descend by a goodly pair of stairs of fifty steps. About the midst of the descent, are two small opposite Chappels: in that on the right hand are the Sepulchres of *Ioacim* and *Anna*; in that on the left of *Ioseph*, the parents and spouse of the mother of Jesus. The stairs do lead you into a spacious Church stretching East and West; walled on each side, and arched above with the naturall rock. Upon the right hand in the midst there is a little square Chappel, framed of the eminent rock, but flagged both within and without with white marble; & entred at two dores. At the far side thereof stands her tombe, which taketh up more then the third part of the roome; now in form of an Altar under which (they say) that she was decently buryed by the Apostles: and the third day after assumed into heaven by the Angels. In this there burn eighteen lampes continually; partly maintained by the Christians, and partly by the Mahometans: who have this Palace in an especiall veneration. Neer the East semicircle of the Church, there standeth a great Altar (over which the little light that this darke place hath, doth descend by a Cupolo:) neer the West another, but both un-furnished: and by the former a well of a excellent water. In a canton of the wall, right against the North end of the Sepulchre, there is a clift in the rock; where the *Turks* do affirme that our Lady did hide her self, when he was persecured by the *Iews*, into which I have seen their women to creep, and give the cold rock affectionate kisses. The opposite canton is also used for an Oratory by the *Mahometans*, who have the keeping of the whole, and will not suffer us to enter of free cost. Remounting the same stairs, not far off on the left hand, towards the East, and not above a stones cast from the garden of *Gethsemane*, a straight passage descendeth into

where Christ was in an Agony

A *The Descent*
B *The Fountaine*
C *The Sepulcher of the Virgin Mary*
D *The great Alter*
E *The Oratory of the Turkes*
F *The Sepulcher of Ioseph.*
G *The Sepulcher of Ioachim and Anna*





A. *The entrance and building above ground of the Church of the Sepulchre of the blessed Virgin.*
B. *The Lover from whence it receiveth light.*
C. *The entrance of the Oratory of Christ.*
D. *The place from whence it receiveth light.*
A A. *Where Christ prayed.*
B B. *Where the Angel stood.*

into a vast round cave: all of the naturall rock, the roof confirmed with arches of the same, receiving a dim light from a little hole in the top; which was in times past all over-curiously painted. The place, (they say) where Christ did pray, when in that bloudy agony he was comforted by the Angels. From hence we bent our course to the City. High on the hill, where three ways meet, and upon the flat of a rock, is the place where S. *Steven* (who bore the first palm of Martyrdome) was stoned to death. The stones thereabout have a red rust on them; which they say, give testimony of his bloud-shed. A little above we entred the City at the gate of S. *Steven* (where on each side a Lion retrograde doth stand) called in times past, The port of the valley, and of the flock; for that the cattel came in at this gate, which were to be sacrificed in the Temple, and were sold in the market place adjoyning. On the left hand there is a stone bridge, which passeth at the East end of the North wall into the Court of the Temple of *Solomon*: the head to the poole *Bethesda*, (under-neath which it had a conveyance) called also *Probaticum*, for that the sacrifices were therein washed ere delivered to the Priests. It had five ports built thereto by *Solomon*; in which continually lay a number of diseased persons. For an Angell at certain season troubled the water; and he that could next descend thereinto, was perfectly cured. Now it is a great square profundity; green, and un-even at the bottome: into which a barren spring doth drill from between the stones of the North-ward wall, and stealeth away almost un-discerned. The place is for a good depth hewn out of the rock; confined above on the North-side with a steep wall, on the West with high buildings (perhaps a part of the Castle of *Antonia*, where are two dores to descend by, now all, that are half choked with rubbidge) and on the South with the wall of the Court of the Temple. Whereof it is fit that something be spoken, although not suffered to enter without the forfeiture of our lives, or renouncing of our Religion.

where Stephen stood
Pt Stephen's Gate
Bridge
Pool of Bethesda

I will not speak of the former form, and magnificency thereof, by sacred pens so exactly described. First, built by *Solomon*, destroyed by *Nebuchadnezzar*, re-edified by *Zerubbabel*, (yet so far short of the first in glory, that those wept to behold it, who had beheld the former:) new built or rather sumptuously repaired by *Herod* the Great; and lastly, utterly subverted by *Titus*. The *Jews* assayed to re-

The Temple

edifie it in the reign of *Adrian*: of whom he slew an infinite number, levelled it with the floor, and threw the rubbidge into the Valley of *Jehosaphat*, to make it lesse deep, and the place lesse defence-able; planting in the room thereof a grove which he consecrated unto *Iupiter*. Afterward *Iulian* the Apostata, to disprove the prophecie of our Saviour, did licence the *Jews* to rebuild it; furnishing them with money out of his treasury: when lo, a terrible earth-quake shook down what they had begun; and a flame bursting forth, devoured the workmen: reported by *Amianus Marcellinus* a Pagan, and living in those times. But who built this that now standeth, is doubtful. Some doe attribute it to the Christians; others to a Prince of the *Arabians*, (which is confirmed by the Christians of these countreys) and he the *Saracen Omer*, next successor unto *Mahomet*. Seated it is upon Mount *Moria*, in the South-east corner of the City, without doubt, in the very place where *Solomons* stood: the more eminent building consisting of an eight square round of a blewish stone, adorned with adjoyning pillars, and tarrased above. In the midst of the shelving roof, another upright aspireth; though lesse by far, yet the same in form and substance with the former; being covered over with a Cupulo of lead. To the West of this a long building ad-joyneth, like the body of a Church; compast above, and no higher then the under tarras of the other, but like it in colour. Now the Court (the same with that of the old Temple) is just four square every way, about a flights shoot over. In the East-wall, which is also a wall to the City, stands the golden gate (so called) in that it was gilded which belonged onely to the Temple, through which our Saviour passed in triumph. It is said that the Emperour *Heraclius* returning from his *Persian* victory, attempted to have entred thereat in all his glory: but was miraculously prohibited, untill he had put off all his Princely ornaments, in a simple habit bearing that part of the Crosse of Christ on his shoulders, which he had recovered from the *Persians*. This Gate is now rammed up by the *Turks*, to prevent as, some say, a prophecie: which is that the City should be there entred by the Christians. A part of the South-side is also encloſed with the wall of the City. The rest not inferiour in strength, is environed with a deep trench hewn into the rock: (though now much choaked) hereto-fore inhabited in the bottome like a street. In the midst of this outcourt, there is another; wherein the aforesaid Mosque doth stand, raised some two yards above the out-court, and garnished on the sides with little turrets, thorow which it is ascended; all paved with white marble (the spoil of Christian Churches) where the *Mahometans*, as well as within, do perform their particular orisons. Sundry low buildings there are adjoyning to the wall of the out-court: as I suppose, the habitation of their *Santons*. In the South-east corner and a little in the out-wall, there is a hand-some Temple covered with lead: by the Christians called, The Church of the Purification of the Virgin: now also a Mosque. *Godfrey* of *Bullein*: with the rest of the City took this place by assault, and slew within the circuit thereof ten thousand *Saracens*. By him then was it made a Cathedral Church: who erected lodgings about it for the Patriarch and his Canons. Into this there are now but two entrances: that on the West, and this gate over the head of the poole *Bethesda*, (called of old the Horse-gate, for that here they left their horses, it being not lawfull to ride any further) resembling the gate of a City. One thing by the way may be noted that whereas our Churches turn to the East, the Temple of *Solomon* regarded the West: perhaps in respect of Mount *Calvary*.

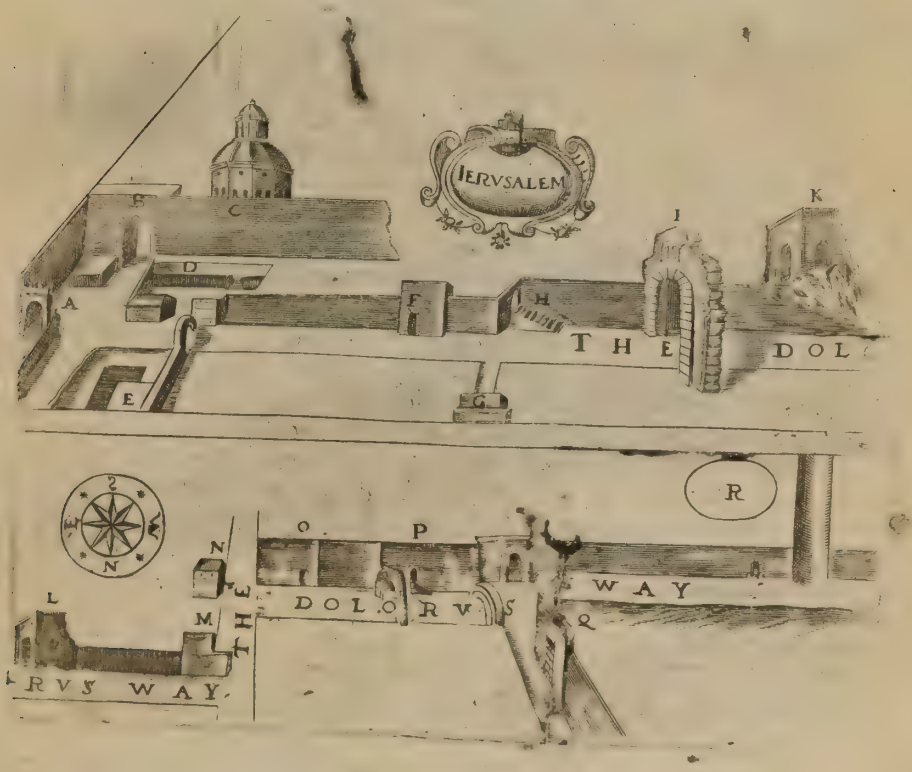
Re-passing the afore-said bridge, (seeing we might proceed no farther) on the North-side of the street that stretcheth to the West, now in a remote corner, stood the house of *Ioachim*; where the goodly Church vvas built to the honour of S. *Anna*, vvith a Monastety adjoyning: of vvhich some part yet remaineth, but polluted vvith the *Mahometan* superstition. Turning back vve took up the said street to the West: not far on-vvard, at the left hand stood the palace of *Pilate*, vvithout all question the Castle of *Antonia*, neer adjoyning to the vvall of the Temple, vvhere novv the *Sanziack* hath his residence; deprived of those lofty tovvers, and scarce appearing above the vvalls that confine it. On the right hand, at the far end of a street that pointeth to the North, stood the stately mansion of *Herod*: of vvhich some signes there are left, that vvitnesse a perished excellency. Novv at the West-corner of that of *Pilates*, vvhere the vvall for a space doth turn to the South, there are a pair of high stairs vvhich lead to the place of Justice, and throne of the *Romane* President, vvhere the Saviour of the vvorld vvas by the vvorld condemned. The staires that they say, then vvere, called *Scala Sancta*, I have seen

House of S. Anna.

House of Herod.

at

at *Rome* neer Saint *Iohns* in the *Lateran*; translated thither by *Constantine*. Three pair there are in one front, divided but by walls: the middle-most those; being of white marble, and eighteen in number; ascended and worn by the knees of the suppliants, who descend by the other. At the top there is a little Chappell called *Sanctum Sanctorum*, where they never say masse: and upon this occasion: A holy Father in the room adjoyning, having consumed most part of the night in his devotions, is said, an hour before the dawning, to have seen a procession of Angels passe by him, some singing, and others perhaps that had worse voices, bearing torches: amongst whom was S. *Peter* with the Eucharist; who executed there his Pontificall function: and that done returned. This rumoured the day following about the City, numbers of people flockt thither; who found the roome all to be dropt with torches in confirmation of this relation. Whereupon decreed it was, that not any (as not worthy) should say Masse on that Altar. Now the way between the place of those stairs and Mount *Calvary*, is called the Dolorous way: alongst which our Saviour was led to his Passion: in which they say, (and shew where) that he thrice fell under the weight of his Crosse. And a little beyond



A. *The gate of saint Steven.*
B. *The gate that opens into the court of the Temple.*
C. *The Mosque, where once stood the temple of Solomon.*
D. *The Poole Bethesda.*
E. *The Church of S. Anna.*
F. *Where the Palace of Pilate stood.*
G. *Where the Court of Herod.*
H. *Where the holy Stairs.*
I. *Pilates arch.*
K. *The Church of the swouning of the blessed Virgin.*
L. *Where they met with Simon of Cyrene.*
M. *Where Christ said, weep not for me you daughters of Jerusalem.*
N. *Where the house of the rich glutton stood.*
O. *Where the house of the Pharisee.*
P. *Where the house of Veronica.*
Q. *The Gate of Justice.*
R. *Mount Calvary.*

there is an ancient Arch that crosseth the street, and supporteth a ruined gallery: in the East-side a two-arched window, where *Pilate* presented Christ to the people. An hundred paces farther, and on the left hand, there are the reliques of a Church, where they say that the Blessed Virgin stood when her Sonne passed by, and fell into a trance at the sight of that killing spectacle. Sixty six paces beyond (where this street doth meet with that other which leadeth to Port *Ephraim*, now called the gate of *Damascus*) they say, that they met with *Simon* of *Cyrene*, and compelled him to assist our Saviour in the bearing of his burthen. Turning a little on the left hand, they shewed us where the women wept, and he replyed; *Weep not for me, you daughters of Jerusalem, &c.* Then turning again on the right; we passed under a little arch,

neer

neer which a houſe aſcended by certaine ſteps; the place where *Veronica* dwelt, who gave our Saviour, as they ſay, a napkin as he paſſed by the dore, to cleanſe his face from the blood which trickled from his thorn-pierct brows; and ſpittle wherewith they had deſpitefully defiled him: who returned it again enriched with his lively counterfeit; now to be ſeen at *Rome* upon feſtivall dayes, in S. *Peters* Church in the *Vatican*. To which this Hymn was made, and publiſhed by Pope *John* the two and twentieth, with a grant of ſeven yeers indulgency to him that ſhould devoutly utter it to that picture.

Salve ſancta facies noſtri Redemptoris,
In qua nitet ſpecies divina ſplendoris:
Impreſſa Panniculo nivei candoris.
Dataque Veronicæ ſignum ob amoris.

Salve decus ſeculi, ſpeculum ſanctorum:
Quod videre cupiunt ſpiritus cœlorum.
Nos ab omni macula purga vitiorum
Atque nos conſortio junge beatorum.

Salve vultus Domini, imago beata,
Ex æterno munere mire decorata:
Lumen funde cordibus ex vi tibi data,
Et à noſtris ſenſibus tolle colligata.

Salve robur fidei noſtræ Chriſtianæ,
Deſtruens hæreticos qui ſunt mentis vanæ,
Horum auge meritum qui te credunt ſane,
Illius effigie qui Rex fit ex pane.

Salve noſtrum gaudium in hac vita dura,
Labili, & fragili cito peritura.
Nos deduc ad propria ô fœlix figura,
Ad videndam faciem quæ eſt Chriſti pura.

Of our Redeemer hail, O Face divine,
Wherein the beams of heavenly beauty ſhine:
Fixt in a Napkin, white as ſnow new driven;
And to Veronica (thy loves pledge) given.
Hail worlds renown, of Saints the mirrour bright,
Whoſe deſir'd view would heaven thron'd ſpirit delight:
Purge us from ſtains which ſinning ſoules infect,
And joyn to bleſt communion of th' elect.
Hail our Lords viſage, happy counterfeit,
By gift etern, made wondrouſly compleat;
Our hearts illuminate with grace aſſign'd:
And our thral'd ſenſes by thy power un-bind.
Of Chriſtians faith, hail force, and fortreſſe ſure,
Deſtroying hereticks, of mindes impure:
Augment their merits that in thee do truſt,
By his dear image made a God of cruſt.
Hail comfort of ſad life, the onely one,
Life tedious, brittle, fickle, and ſoon gone,
Lead to thine own, O happy Portraiture,
To ſee the face of Chriſt, the face ſo pure.

Gate of Judgment

Fronting the far end of this ſtreet, an ancient gate which ſtood in the Weſt-wall of the old City, yet reſiſts the ſubverſions of time: called by *Nehemiah*, The old gate; by the *Iebuſites*, The Port of *Jebus*, and the gate of Judgement; for that the Elders there ſate in Juſtice: thorow which the condemned were led to execution unto Mount *Calvary*: then two hundred twenty paces without, and a little on the left hand; though now almoſt in the heart of the City. From hence we aſcended the Eaſt-ſide of Mount *Calvary* (eight hundred paces from the palace of *Pilate*) and ſo deſcended into the Court of the Temple of the Sepulchre. Right againſt it are the ruines of lofty buildings, heretofore the alberges of the Knight Hoſpitallers of S. *Johns*. Turning to the South we were ſhew'd, where once ſtood the dwelling of *Zebedeus*, in which *James* and *John* were born: heretofore a collegiate Church, but now a Moſque. A little higher we came to the Iron gate, a paſſage in times paſt between the upper City, and the neather (which gave way unto *Peter*, conducted by the Angel) built by *Alexander* the Great. Who having taken *Tyrus*, and the Sea-bordering Cities of *Phœnicia*, and *Paleſtine*, begirt *Jeruſalem* with his Army: when on a ſudden the gates were ſet open, *Iaddus* the high Prieſt iſſuing forth, clothed in his Pontificall habit, and followed with a long train in white raiments: whom *Alexander* eſpying, advanced before the reſt of the company; and when he drew neer, fell proſtrate before him. For it came unto his remembrance how once in *Dio* a City of *Macedon*, conſulting with himſelfe about his *Aſian* enterprize, he had ſeen in a viſion one ſo apparelled, who bid him bodly proceed, and told him that the God whom he ſerved, would protect his Army, and make him Lord of the *Perſian* Monarchy. Then hand in hand they entred the City, the High Prieſt conducting him unto the Temple, where he ſacrificed unto God according to the manner of the *Hebrews*: *Iaddus* expounding unto him the Prophecies of *Daniel*, which fore-told of his victories. From thence we proceeded unto the houſe of Saint *Mark*; of which an obſcure Church in the cuſtody of the *Sorians* doth retain the memory. And beyond we came to the Church of Saint *Iames*, ſtanding in the place where hee was beheaded; erected by the *Spaniards*, together with an Hoſpitall, and now poſſeſt by the *Armenians*. This ſeen, we returned to the Covent.

S. Peters or Iron Gate

House S. Mark

The day following, we went out (as before) at the port of *Sion*. Turning on the left

left hand along the wall, we were shewed the place were *Peter* wept, when he had denyed our Saviour; dignified once with a Church, and whereof there now remaineth some part of the foundation. Right against it, there is a postern in the wall, formerly called Port *Esquiline*; at which they bore forth the filth of the City. The foundation of this part of the wall is much more ancient, and much more strong then the rest; consisting of black stones of a mighty size. Not far beyond wee crossed the valley of *Iehosaphat*, and mounted the South-end of Mount *Olivet*, by the way of *Bethania*. Having ascended a good height, on the right hand they shewed us where *Iudas* hanged himselfe (the stump of the Sicamore, as they say, not long since extant) being buryed in a Grot that adjoyneth. Neerer the top where Christ cursed the fig-tree, many there growing at this present. Descending the East-side of the mountain, a little on the left hand, we came to a desolate Chappel,



A. *Mount Olivet.*
B. *Bethphage.*
C. *The Fountain of the Apostles.*
D. *Where the house of Martha stood.*
E. *The stone wherein Christ sate.*
F. *Where the house of Mary stood.*
G. *The Sepulchre of Lazarus.*
H. *The house of Lazarus.*
I. *The house of Simon the Leper.*
K. *The valley of the cursed fig-tree.*
L. *The way of Jerusalem.*
M *Quarantania.*

about which divers ruines: the house heretofore of *Simon* the Leper. From thence we descended into the Castle of *Lazarus* (whereof yet there is something extant) the brother to *Mary* and *Martha*. Close under which lies *Bethania* (two miles from *Ierusalem*) now a tottered Village, inhabited by *Arabians*. In it the vault where Christ raised *Lazarus* from death, square and deep, descended into by certain steps. Above are two little Chappels, which have in either of them an Altar: where stood a stately Church erected by Saint *Helena*: and after that an Abbey, Queen *Milisend* the foundresse. A little North of *Bethania*, we came to the ruines of a Monastery, now levell with the floor, seated in the place unto which the penitent *Mary* retired from the corrupting vanities of the City. South-ward of this, and not far off, stood the house of *Martha*, honoured likewise with a Temple, and ruinated alike equally distant from both, there is a stone, whereon they say that our Saviour sate, when the two sisters intreated him to restore life to their brother now foure days buryed. The Pilgrim that breaks off a piece thereof stands excommunicated. A little above there is fountain of excellent water, deep sunk into the rock, (by which we refreshed our selves with provision brought with us) called the Fountain of the Apostles. Now we ascended mount *Olivet* again, by another way more inclining to the North. Upon the right hand, and not far from the top, stood *Bethphage*, whose

Bethany

Fountain of the Apostles

whose very foundations are now confounded; from whence Christ past unto *Jerusalem* in triumph upon an Asses colt: every Palm-sunday by the *Pater-guardian* superstitiously imitated.

Here look we back, and for a while survey the high mountaine *Quarantania*, the low plaines of *Jericho*, *Jordan* and the Dead-sea: which we could not go to, by reason of our tardy arrivall, the Pilgrims returning on the self-same day that we came unto *Jerusalem*. A journey undertaken but once a yeer in regard of the charge the passengers being then guarded by a *Sheck* of the *Arabians*, to resist the wild *Arabs*; who almost famished on those barren mountains (which they dare not husband for fear of surprizall) rob all that passe, if inferiour in strength. Yet paid wee towards that conduct, two dollars a piece to the *Sanziak*. I have spoken before of the river and lake that devoureth it, as much as here heard, and what I have read, that dissenteth not: the rest being such like stuffe as the former, wherewith I have already tired by self, and afflicted my Reader. I will therefore forbear to deliver a particular report of that three dayes Pilgrimage: onely thus much in generall. *Jordan* runneth wel-nigh thirty miles from *Jerusalem*; the way thither by *Bethania*; made long and troublesome by the steep descents and labyrinthian windings; being to the judgement of the eye, not the fourth that distance. In this the Pilgrims wash themselves, and bring from thence of the water, soveraign (as they say) for sundry diseases. A great way on this side the river, there stands a ruined Temple upon the winding of a crooked channell, forsaken by the stream, (or then not filled but by in-undations) where Christ (as they say) was baptized by *Iohn*. On the right hand stood *Iericho*, (a City of fame) and the time of the Christians an Episco-



A. *Where Christ ascended into heaven.*
B. *The Cell of Pelagia.*
C. *Where Christ spake of the generall Judgement.*
D. *Where they say he taught the Lords Prayer.*
E. *Where the Apostles made the Creed.*
F. *Where Christ wept over the City.*
G. *Where the blessed Virgin reposed.*
H. *Where the Angel said, You men of Galilee, &c.*
I. *Where St. Thomas, as they say, took up the Blessed Virgins girdle.*
K. *Where the Blessed Virgin sate, and beheld the Martyrdome of S. Steven.*
L. *Where Christ left the three Disciples.*
M. *Where he was taken.*
N. *The Coverture of Christs Oratory.*
O. *Gethsemane.*
P. *The Sepulchre of the Virgin Mary.*
Q. *Where Judas hanged himself.*
R. *The Pillar of Absolon.*
S. *The Bridge that passeth over Cedron.*
T. *Sepulchres.*
V. *The valley of the cursed fig-tree.*
X. *The way to Bethania*
Y. *The way to Jerusalem.*
Z. *The torrent Cedron.*
R. *The garden of Gethsemane.*

pall

pall See) beautifull in her Palmes, but chiefly proud of her *Balſamum*. A plant then onely thought particular unto *Iury*, which grew moſt plentifully in this valley, and on the ſides of the Weſtern mountains which confine it: being about two cubits high, growing upright, and yeerly pruned of her ſuperfluous branches. In the Summer they lanced the rine with a ſtone, (not to be touched with ſteel) but not deeper then the inward film; for otherwiſe it forth-with periſhed: from whence thoſe fragrant and precious teares did diſtill, which now are onely brought us from *India*; but they far worſe, and generally ſophiſticated. The bole of this ſhrub is of the leaſt eſteem, the rine of greater, the ſeed exceeding that, but the liquour of greateſt: known to be right in the curdling of milk, and not ſtaining of garments. Here remained two orchards thereof in the dayes of *Veſpaſian*; in defence of which, a battell was fought with the *Iews*, that endeavoured to deſtroy them. Of ſuch repute with the *Romans*, that *Pompey* firſt, and afterwards *Titus* did preſent it in their triumphs as an eſpeciall glory: now utterly loſt through the barbarous waſte, and neglect of the *Mahometans*. Where *Iericho* ſtood there ſtand a few poore Cottages inhabited by the *Arabians*. The valley about ten miles over, now producing but a ſpiny graſſe, is bordered on the Eaſt with the high *Arabian* mountains, on the Weſt with thoſe of *Iury*. Amongſt which, *Quarantania* is the moſt eminent, being, in that wilderneſſe where Chriſt for forty days was tempted by the divel: ſo high, that few dare attempt to aſcend to the top; from whence the Tempter ſhewed him the Kingdomes of the earth, now crowned with a Chappell, which is yet un-ruined. There is beſides in the ſide an Hermitage; with a Ciſtern to receive raine water: and another Grot, wherein the Hermites were buryed. Here S. *Ierome* (as they ſay) fulfilled his four years penance.

But now return we to the ſummit of Mount *Olivet*, which over-toppeth the neighbouring mountains; whoſe Weſt-ſide doth give you a full ſurvey of each particular part of the City: bedeckt with Olives, Almonds, Fig-trees, and heretofore with Palmes: pleaſantly rich when husbanded, and now upbraiding the barbarous with his neglected pregnancy. So famous in ſacred hiſtories; and ſo often bleſt vvith the preſence of Chriſt, and apparition of Angels. It is not much leſſe then a mile in height: ſtretching from North to South; and having three heads. On the middlemoſt (and that the higheſt) there ſtandeth a little Chappell, of an eighth ſquare round, at every corner a pillar, mounted on three degrees; being all

Mount of Olives



A. *The Chappell of Aſcenſion.*
B. *The Cell of Pelagia.*
C. *The ruines of the Monaſtery.*
D. *The entrance.*

of

of white marble, and of an elegant ſtructure. Within it is not above twelve foot over: paved with the naturall rock, which beareth the impreſſion of a foot-ſtep: they ſay, of our Saviours; the laſt that he ſet upon earth, when from thence he aſcended into heaven. A place in honour inferiour unto none: frequented by *Chriſtians*, poſſeſt by *Mahometans*; yet free to both their devotions. Built it was by the mother of *Conſtantine*, and covered like the Sepulchre, with a ſumptuous Temple (whoſe ruines yet look a-loft) together with a Monaſtery, on the South-ſide of which, they ſhewed us the Cel of *Pelagia*: a famous, rich, and beautifull Curtizan of *Antioch*; who converted by the Biſhop of *Damiata*, retired hither un-known; and here long-lived in the habite and penury of an Hermite: being not till dead, diſcovered for a woman. Deſcending, we were ſhewed by the way, where our Saviour taught them the *Pater Noſter*, where he fore-told of the deſtruction of *Jeruſalem*, where the Apoſtles made the Creed, where he wept over the City, (a paved ſquare, now a *Mahometan* Oratory) and ſuch like traditions, not much worthy the mentioning. So croſſing the valley by the Sepulchre of the Bleſſed Virgin, we entred the City at the gate of *S. Stephen*; returning the ſame way (as the day before) to the Monaſtery.

Much of the day, and all the night following we ſpent in the Church of the Sepulchre: they then concluding the ceremonies, and ſolemnities of that Feſtivall. The next day we prepared for our departure. We agreed with certaine *Muccermen* (ſo call they their muliters) of *Aleppo* (who had brought a *Portugall* hither with his Janizary, and Interpreter then newly come from *India*) to carry us unto *Tripoly*, and defray all charges (our diet excepted) for ſix and twenty dollars a man; and for half ſo much if we went but to *Acre*: greatly to the diſpleaſure of *Atala* the *Drogaman*, that would not undertake our convoy under a great ſumme: who found a time to effect his malice; yet his little paines we rewarded with foure dollars. Caphar and Aſſe-hire about the countrey had coſt us ſix Soltanies. We gave money to the Frier-ſervants; and that not niggardly, conſidering our light purſes and long journey; whereof the *Pater-guardian* particularly enquired; leſt their vow of poverty they ſhould covetouſly infringe (or rather perhaps defraud his deſire) by retaining what was given, to their private uſes. A crime with excommunication puniſhed: yet that leſſe feared, I ſuppoſe, then detection. They uſe to mark the Arms of Pilgrims, with the names of *Ieſus*, *Maria*, *Ieruſalem*, *Bethlehem*, the *Ieruſalem* Croſſe, and ſundry other characters: done in ſuch manner as hath been declared before. The *Pater-guardian* would needs truſt upon us ſeverall



A. A fountain. B. Mount Oliver. C. Sepulchre. D. A Moſque. E. Silo.

Certi-

Certificates, which returned him as many *Zechines*. He desired that we would make their poverty known, with the dignity of those sanctified places: as a motive to relief, and more frequent Pilgrimages.

Leaving behind those friendly *Italians* that accompanyed us from *Cairo* (being now also upon their return) on the first of Aprill we departed from *Ierusalem*: in the company of that Aporhecary (now Knight of the Sepulchre) and the *Portugall* before-mentioned, together with an *Alman* and a *French*-man: all bound for *Tripoly*. We returned by the way which we straved from in our coming: lesse difficult to passe; the mountaines more pleasant and fruitfull. Neer the City there are many Sepulchres and places of ruines, here and there dispersed. On the right hand, and in sight, is *Silo*, of a long time a station for the Ark of the Covenant, the highest mountain of *Iury*, which beareth on the top some fragments of a City; North of it, on another, with the remains of that *Rama Sophim* (with more likelyhood of truth then the other) which was the habitation of *Samuel*: whose bones are said to have been translated unto *Constantinople*, by the Emperour *Arcadius*. After four miles riding, we descended into the valley of *Terebinth*: famous, though little, for the slaughter of *Goliah*. A bridge here crosseth the Torrent: neer which are the ruines of an ancient Monastery; more worthy the observing for the greatnesse of the stones, then fineness of the workmanship. Having rid four miles further, they shewed us *Moden*, the ancient seat of the *Maccabees*; towards the North, and seated on the top of an aspiring hill, which yet supporteth the reliques of a City: whereof there hath something been spoken already. Beyond, by the high-way side there is another Monastery, not altogether subverted: of late inhabited by some of the *Franciscans*; who be-set one night by the *Arabs*, and not able to master their terrour, quitted it the day following. About a stones cast off, there standeth a Church now desolate; yet retaining the name of the Prophet *Ieremy*. But whether here stood that *Anathôth*, or no, that challengeth his birth, I am ignorant. About three miles further, we passed by a place called *Sereth*: where by certaine ruines there standeth a pile like a broken Tower, engraven with *Turkish* characters, upon that side which regardeth the way; erected as they say, by an *Ottoman* Emperour. Now having for a-while descended those mountains that neighbour the champion, we came to the ruines of an ancient building, over-looking the levell: yet no lesse excelling in commodious situation, then delicacie of prospect. They call it, The house of the Good thief. Perhaps some Abbey erected in that place; or Castle here built to defend this passage. Upon the right hand there standeth a hand-some Mosque, every way open, and supported with pillars; the roof flat, and charged on the East-end with a Cupolo, heretofore a Christian Chappell. This is ten miles from *Rama*, whither we came that night; and wet as we were, took up our lodgings on the ground in the house of *Sion*: nothing that day befalling, save the violence done us by certain *Saphois*, who took our Wine from us; and payments of Head-money in sundry places, which was unto us neither chargeable nor troublesome.

Not untill noon next day departed we from *Rama*: travelling through a most fruitfull valley. The first place we passed by was *Lydda*, made famous by S. *Peter*: called after *Diospolis*; that is the City of *Iupiter*, and destroyed by *Cestius*. Here yet standeth a Christian Temple, built, as they say, by a King of *England* to the honour of St. *George*: a *Cappadocian* by birth, advanced in the wars to the dignity of a *Tribune*; who after became a souldier of Christ, and here is said to have suffered Martyrdome under *Diocletian*. Others say, that there never was such a man, and that the story is no other then an allegory. The Greeks have the custody of this Church, who shew a scull, which they affirm to be Saint *Georges*. In the time of the Christians it was the seat of a suffragan; now hardly a Village. Eight miles from *Rama* stands the Castle of *Augia*, built like a cane, and kept by a small garrison. A little beyond, the *Muccermen* would have stayd (which we would not suffer, being then the best time of the day for travell) that they might by night have avoyded the next village, with the payments there due: where we were hardly intreated by the procurement of *Attala*, who holds correspondency with the *Moors* of those quarters. They would not take lesse then four dollars a man (when perhaps as many Madeins were but due) and that with much jangling. They sought occasion how to trouble us; beating us off our Mules, because for-sooth wee did not light to doe homage to a sort of half-clad rascals, pulling the white Shash from the head of the *Portugal* (whereby he wel hoped to have past for a *Turk*) his Janizary looking

Valley of Terebinth

Village Jeremiah

Sereth

House of the Good Thief Bon Larron

Rama

Lydda

Augia

on. Here detained they us untill two of the clock the next morning, without meat, without sleep, couched on the wet earth, and washed with rain, yet expecting worse; and then suffered us to depart. After a-while we entred a goodly forest, full of tall and delightsome trees, intermixed with fruitfull and flowry lawnes. Perhaps the earth affordeth not the like; it cannot a more pleasant. Having passed this part of the wood (the rest inclining to the West, and then again extending to the North) we might discover a number of straggling tents; some just in our way, and neer to the skirts of the forest. These were *Saphois* belonging to the hoast of *Morat Bassa*, then in the confines of *Persia*. They will take (especially from a Christian) what-soever they like; and kindly they use him if he passe without blows: nor are their Commanders at all times free from their insolencies. To avoid them, we struck out of the way, and crossed the pregnant champian to the foot of the mountaines; where for that day we reposed our selves. When it grew dark, we arose; inclining on the left hand, & mingling after it a-while with a small Carvan of *Moors*, we were injoyned to silence, and to ride without our hats, lest we should be discovered for Christians. The clouds fell down in streams; and the pitchy night had bereft us of the conduct of our eyes, had not the lightning afforded a terrible light. And when the rain intermitted, the air appeared as if full of sparkles of fire, born to and fro with the wind; by reason of the infinite swarmes of flies that doe shine like glow-wormes: to a stranger a strange spectacle. In the next wood wee out-strip that Carvan, where the thievish *Arabs* had made sundry fires; to which our footmen drew neer to listen, that we might passe more securely. An hour after mid-night the skie began to clear: when on the other side of the wood wee fell amongst certain tents of *Spahees*; by whom we past with as little noyse as wee could, secured by their sounder sleepings.—Not far beyond, thorow a large glade, between two hills we leisurely descended for the space of two hours (a torrent rushing down on the left hand of us:) when not able longer to keep the backs of our Mules: we laid us down in the bottom, under a plump of trees on the far side of a torrent. With the Sunne we arose, and found our selves at the East-end and North-side of Mount *Carmel*.

Mount *Carmel* stretcheth from East to West, and hath his uttermost basis washt with the sea, steepest towards the North, and of an indifferent altitude: rich in Olives and vines when husbanded; and abounding with severall sorts of fruits and herbs, both medicinable and fragrant; though now much over-grown with woods & shrubs of sweet savour. Celebrated it is for the habitation of *Elias*; whose house was after his death converted into a Synagogue: where Oracles, it is said, were given by God: called by *Suetonius*, The God *Carmelus*: whose words are these, entreating of *Vespasian*: *In Judea consulting with the Oracle of the God Carmelius, the Oracle assured him, that whatsoever he undertooke should be successefull.* Where then was nothing more to bee seen then an Altar. From hence proceeded the Order of the Frier *Carmelites*, as successor to the children of the Prophets there left by *Elias*. Who had their beginning in the Desart of *Syria*, in the yeer 1180, instituted by *Almericus* Bishop of *Antioch*; and said to have received their white habit from our Lady: whom *Albertus* the Patriarch of *Ierusalem* transported first into *Europe*. There is yet to be seen the remains of their Monastery, with a Temple dedicated to the blessed Virgin: under which a little Chappell or cave, the ancient dwelling of *Elias*. This is inherited by *Achmet* an *Emir* of the *Arabians*; who after the ancient custome of that Nation doth live in tents, even during the Winter: although possest of sundry convenient houses: whose Signiory stretcheth to the South and along the shore. Within his precinct stand the Castle of the *Peregrines*, upon a cape almost environed with the sea, now called *Tortora*: built by *Raimond* Earle of *Tolosa* for their better security; and after fortified by the *Templars*. Ten miles South of this stood that famous *Cæsarea* (more anciently called, The Tower of *Strato*, of a King of *Aradus*, the builder so named; who lived in the dayes of *Alexander*) in such sort re-edified by *Herod*, that it little declined in magnificency from the principall Cities of Asia; now levell with the floore, the haven lost, and situation abandoned.

Torrent Kison Valley of Acre

We passed the Torrent *Chison*, which flowveth from the mountains of *Tabor* and *Hermon*; and gliding by the North skirts of *Carmel*, discharged it selfe into the Sea. *Carmel* is the South bound to the ample valley of *Acre*; bounded on the North by those of *Saron*, on the West it hath the sea, and is inclosed on the East with the mountains of *Galilee*. In length about fourteen miles, in breadth about halfe

half as much; the neerer the ſea, the more barren. In it there ariſed two rivolets of living, but peſtilent waters drilling from ſeverall mariſhes. The firſt is the River of *Belus*, called by *Plinie*, *Pagida*, and *Palus*, and *Badas* by *Simonides*; whoſe ſand affordeth matter for glaſſe, becomming fuſable with the heat of the furnace. *Strabo* reports the like of divers places there-about. And *Joſephus* ſpeaking of this declareth that adjoyning thereunto, there is a pit an hundred cubits in circuit, covered with ſand like graſs; and when carried away (for there-with they accuſtomed to ballance their ſhips) it forth-with filled again; born thither by winds from places ad-jacent: and moreover, that what-ſoever minerall was contained therein, converted into glaſſe; and glaſſe there laid, again into ſand. Neer to this pit ſtood the Sepulchre of *Memnon* the ſon of *Tythonus* (who was brother unto *Priamus*, and reigned in *Suſa* a City of *Perſia*, by him founded;) his mother was called *Ciſſia*, (though fained to have been begotten on *Aurora* in regard that he reigned in the Eaſt; and perhaps a cuſtome then in uſe to reward the moſt excellent, with repute of immortall parentage: ſo *Sarpedon* was ſaid to be the ſon of *Iupiter*, *Æneas* of *Venus*, and *Achilles* of *Thetis*) who had extendeth his conqueſts to the uttermoſt parts of *Æthiopia*, before he came to the wars of *Troy*; where ſlain by *Achilles*, *Aurora* is fained to have made this interceſſion for him unto *Jupiter*.

Sepulchre Memnon

Rob'd of my Memnon, who brave armes in vain
Bore for his unkle; by Achilles ſlain
In his youths flower (ſo would you Gods) came I,
O chief of Powers, a mothers anguiſh; by
Some honour given him leſſen: death with fame
Re-comfort. Jove aſſents. When greedy flame
Devour'd the funerall pile, and curled fumes
Day over-caſt: as when bright Sol aſſumes
From ſtreams thick vapours, nor is ſeen below,
The flying dying ſparkles joyntly grow
Into one body. Colour, form, life ſpring
To it from fire, which levity doth wing.

Memnonis orba mei venio qui fortia fruſtrà
Pro patruo tulit arma ſuo, primiſque ſub annis
Occidit à forti, ſic dii voluiſtis, Achille.
Da preco: huic aliquem ſolatia mortis honorem,
Summe Deûm rector, maternáque vulnera leni.
Jupiter annuerat, cum Memnonis ardua alto
Corruit igne rogus, nigrique volumina fumi,
Infecere diem: veluti cum flumina natas
Exhalant nebulas, nec ſol admittitur infra,
Alta favilla volat, glomerataque corpus in unum
Denſatur, faciemque capit, fumique colorem:
Atque animum ex igni levitas ſua præbuit alas.

Ovid. Met. l. 13.

A fiction invented by flatterers to inſinuate into the favour of greatneſſe; ſtrengthning that opinion in the vulgar, by ſome illuſion or other.

Having rid ſeven or eight miles along the skirts of the hils, we croſſed the valley, and anon that other rivolet a little above where it falleth into the rode of *Acre*; Where to our comfort we eſpy'd the ſhip that brought us to *Alexandria*, with another of *London*, called the *Elizabeth Conſort*. When entring the town we were kindly entertained by our countreymen. Here ſtaid we; the reſt of our company proceeded unto *Tripoly*: this being the mid-way between it and *Ieruſalem*. But our *Muccerman* would not reſt ſatisfied with half of his hire, according to our compact; whom we were glad to be rid of for twenty dollars a man: our oathes being bootleſſe againſt a True Believer; for ſo they do term themſelves.

Acre

This City was called *Ace* at the firſt; a refuge for the *Perſians* in their *Ægyptian* warres: then *Ptolemais* of *Ptolemy* King of *Ægypt*; *Colonia Claudii* of *Claudius Ceſar*, who here planted a Colony: afterward *Acon*; and now *Acre*. Seated on a levell, in form of a triangular ſhield: on two ſides waſht with the ſea; the third regarding the champian. The carkaſſe ſhews that the body hath bin ſtrong: double immured, fortified with the bulwarks and towers; to each wall a ditch, lined with ſtone, and under thoſe divers ſecret poſterns. You would think by the ruines that the City rather conſiſted vvholly of divers conjoyning Caſtles, then any vvay mixed vvith private dvvellings: vvhich vvitneſſe a notable defence, & an un-equall aſſault; or that the rage of the Conquerors extended beyond conqueſt: the huge vvalls and arches turned topſie turvey, and lying like rocks upon the foundation. On the South-ſide lies the haven, no better then a bay; open to the Weſt, North-vveſt, and South-vveſt vvinds: the bottome ſtony and ill for their cables. When poſſeſt by the Chriſtians, it vvas an Epiſcopall See, and under the Metropolitan of *Tyrus*. It vvas taken from them by *Omer* the *Saracen*: and recovered by *Baldwin* at the firſt aſſiſted by the *Genneſes* vvith threeſcore and ten gallies: vvho had for their labour the third part of the revenue ariſing out of the haven; vvith dvvellings and other immunities aſſigned them: *Saladine* made it ſtoop again to the *Mahometan* yoke: again delivered in the third yeers ſiege, by our *Richard* the firſt, and

Philip the *French* King. There are the ruines of a place, which yet doth acknowledge King *Richard* for the founder: confirmed likewise by the passant Lion. An hundred yeers after it remained with the Christians; and was the last receptacle in the holy Land, for the Knight *Hospitallers* of S. *Johns* of *Jerusalem*, called thereupon S. *Iohn* de *Acre*; to whom a goodly Temple neer the South-side of the City vvas consecrated, which now over-toppeth the rest of the ruines. In a vault thereof a masse of treasure was hid by the Knights of the Order, which being made known from time to time unto their successors, was fetcht from hence about forty yeers hence by the gallies of *Malta*; the inhabitants abandoning the town upon their landing. In the 1291 besieged by an hundred and fifty thousand *Mahometans*, *Acre* received an utter subversion: which the *Mamalucks* after in some sort repaired, & lost it at last with their name and Empire unto the *Turkish Selymus*. It is now under the *Sanziack* of *Saphet*; and usurped with the rest of that Province, by the *Emer* of *Sidon*. In the town there are not above two or three hundred Inhabitants, who dwell here and there in the patcht up ruines, onely a new Mosque they have, and a strong square Cane (built where once was the Arsenall for gallies) in which the Franck-Merchants securely dispose of themselves & their commodities. Who for the most part bring hither ready moneys, (*Dutch* dollars being as generally thorowout *Jury* and *Phœnicia*, equivalent with royalls of 8 elf-where lesse by ten aspers) fraughting their ships with cottons that grow abundantly in the countrey adjoyning. Here have they a *Cadee*; the principall officer. The *English* are much respected by the principall *Moores*: insomuch as I have seen the striker stricken by his fellow: a rare example amongst the *Mahometans*. Which I rather attribute to their policy then humanity; lest by their quitting of the place they should bee deprived of their profit; they being the onely men that doe maintain their trading. Here wrastle they in breeches of oiled leather, close to their thighes: their bodies naked and anointed according to the ancient use, derived, as it should seem by *Virgil*, from the *Trojans*;

Exercent patrias oleo labente palestras
Nudati socii——
Virg. Æn.

Disrob'd they wrastle in their countries guise
Which gliding oile ——

who rather fall by consent then by sleight or violence. The Inhabitans do nightly house their goats and sheep for fear of the Jaccals (in my opinion no other then Foxes) whereof an infinite number do lurk in the obscure vault, and reedy marishes adjoyning to the brook: the brook it self abounding with Torteses.

Four dayes we stayed at *Acre*; in which time we vainly expected the leasure of the merchants to have accompanied us to *Nazareth*; distant from hence about fifteen miles; who goe by one way and return by another, for fear of the *Arabs*. Now a small village of *Galilee*; seated in a little vale between two hils: where are the remains of a goodly Temple (once the chair of an Archbishop) erected over the house of the Blessed Virgin: whereof there is yet one room to be seen, partly hewn out of the living rock; amongst those Christians of great veneration. But the *Romanists* relate, that the room wherein she was borne, was borne by the Angels (at such time as the Countrey was universally possessest by the Infidels) over Seas and shores to a City of *Illyria*. But when those people grew niggardly in their offerings, it was rapt from thence, and set in the woods of *Picenum*, within the possessions of a noble Lady named *Lauretta*; frequented by infinite numbers of Pilgrims: When many miscarrying by the ambushment of thieves, who lurked in the woods adjoyning, the blessed Virgin commanded the Angels to remove it unto a certain mountain belonging unto two brethren, where shee got much riches and sumptuous apparell by the benevolence of her Votaries, and her charitable miracles. By which means the two brethren grew also rich; and with-all dissentions about the division of their purchases. Whereupon it was once more transported by those winged porters, and set in the place where as now it standeth: neer to the *Adriatick* Sea, and not far from *Ancona*; yet retaining the name of *Lauretta*. Who can but wonder at the fautors of these wonders; amongst whom *Muretus* none of the least larned.

O cœli dilecta domus p ostesque beati,
Vos ne per æthereas Jucræ à finibus oras
Aligerum, mandante D o, vexere manipli?
Hic virgo genitura Deum, genetricis ab alvo
Prodiit, & blandis mulcit vagitibus auras?

O house belov'd of heaven! O happy posts!
By winged Ministers, thorow skies from coasts
Of Juda brought, Jehova bidding! Here
Was that blest Virgin born that God did bear!

Here,

Here, a maid pure, in truth and prais'd repute;
Her holy wombe ſweld with that ſaving fruit.
He who all made, th' etern and onely Sonne;
To Father equall; who to Man un-done,
Brought hope, and life from heaven; here (little) play'd,
And kiſt his mother, in him happy made.

Hic quoque virgineis ſervata laude pudoris
Sancta ſalutifero tumuerunt viſcera fœtu.
Ille opifex cunctorum, illa æterno unica proles
Æ ſua patri, ille homini primæva ab origine lapſo
Spem cœlo vitamque ferens hac luſit in aula
Parvulus, & ſanctæ blande obtulit oſcula matri.

In which is her Image (made as they ſay, by S. *Luke*) of the hue (though a *Jew*) of a *Blackamore*. This conclave hath a cover of marble; yet not touched by the ſame; included within a magnificent Temple, adorned with armors and trophies, & be-ſet within ſtatues and tables repreſenting her miraculous cures and protections, where-of the afore-ſaid votary.

Lo, all the Church with tables hung, confeſſe
Thy ſaving aid to wretched mans diſtreſſe.
This is from bowel-torturing feaver rid,
Beholding thee in ſoul. The ſetting Kid,
Sad Hyads, he ſafe ſees: when deaf Seas rore
Storm-beat; by thee ſet on the long'd-for ſhore.
He upon whom a wrongfull doom hath paſt,
Now death expecting in dark dungeon caſt:
The wrong by thee reveal'd, reviews his wife,
His ſons, and parents, with a new-given life.

Certe equidem tota pendentes æde tabellas
Aſpicio, quæ te miſeris præſto eſſe loquuntur
Hic te animo ſpectans torrentem viſcera febrem
Depulit: ille Hyadas triſtes Hœdumque cadentem
Spectavit tutus; verrentibus æquora ventis,
Et duce te patrias enavit ſalvus ad oras.
Criminis ille reus falſi, ſub jud ce duro.
Dum mortem expectat, tenebroſo in carcere clauſus.
Munere Diva tuo, detecta fraude reviſit,
Uxorem & natos, exoptatumque parentem!

And well hath ſhe been paid for her labour: her territories large, her jewels ineſtimable; her apparell much more then princely, both in coſt and variety; her coffers full: of whom though the Pope be a yeerly borrower, yet are they doubly repleniſhed by the firſt & latter ſpring-tides of devotions. Now at *Nazareth* no Chriſtian is ſuffered to dwell by the *Moores* that inhabit it. Moſt of the old City ſeemeth to have ſtood upon the hill that adjoyneth; which bears the decays of divers other Churches. *Nazareth* gave the name of *Nazeretans* unto Chriſtians; called here corruptly *Noſtranes* at this preſent.

Upon the eighth of April we went a-bord the Trinity, and hoiſed ſails for *Sidon*; the winds favourable, and the ſeas compoſed: but anon they began to wrangle, and we to ſuffer. Spouts of water were ſeen to fall againſt the promontory of *Carmel*. The tempeſt increaſed with the night; and did what it could to make a night of the day that inſued. I then thought with application, of that deſcription of the Poets,

The bitter ſtorm augments: the wild winds wage
War from all parts, joyne with the ſeas rage.
The ſad clouds ſink in ſhowers: you would have thought
That high ſwolne ſeas even unto heaven had wrought,
And heaven to ſeas deſcended. No ſtar ſhown;
Blind night in darkneſſe, tempeſts, and her own
Dread terrors loſt: yet theſe dire lightning turns
To more fear'd light; the ſea with lightning burns.

Aſpera creſcit hyems, omnique ex parte feroces
Bella gerunt venti fretaque indignantia miſcent.
Ecce cadunt largi reſolutis nubibus imbres,
Inque fretum credas totum deſcendere cœlum,
Inque plagas cœli tumefactum ſcandere pontum.
——caret ignibus æther.
Cæcaque nox premitur tenebris hyemiſque ſuiſque:
Diſcurrunt tamen has præbentque micantia lumen
Fulmina, fulmineis ardeſcunt ignibus undæ.
Ovid. Met. l. 11.

But the diſtemperature and horror is more then the danger, where mariners be *Engliſh*: who are the abſoluteſt under heaven in their proveſſion; and are by forainers compared unto fiſhes. About four of the clock: we came before *Sidon*: the ſhip not able to attain to the harborage of the rock, which is environed by the ſea, and the onely protection of that rode for ſhips of good burthen. But ſome of us were ſo ſick; that we deſired to be ſet aſhore in the skiffe, a long mile diſtant (which was performed, but not without perill.)

Phœnicia is a Province of *Syria*, interpoſing the ſea and *Galilee*, ſtretching North and South from the river *Valanus*, to the Caſtle of the *Peregrines*; which is on the farre ſide of the mount *Carmel*.

Phœnix did give the land a laſting name.

Et qui longa dedit terris gognomina Phœnix.
Sil. Ital. l. 1.

Brother

Brother unto *Cadmus*, and the fifth from *Jupiter*. His great grand-father was *Epaphus*, his grand-father *Belus Priscus*, (reputed a God, and honoured with Temples; called *Bel* by the *Assyrians*, and *Baal* by the *Hebrewes*) his father *Agenor*. *Belus* the lesse called also *Methres*, was sonne unto *Phœnix*, King of *Phœnicia* by descent, and of *Cyprus* by conquest. He had issue, *Pygmalion* and *Dido*; who well revenged of her brother for the death of her husband, fled unto the confines of *Lybia*, and there erected the City of *Carthage*. The *Carthaginians* names, as *Hannibal, Asdrubal, Anna, &c.* did shew that they hath their originall from hence. But the comming thither of *Æneas*, and cause of her death, is held by divers no other then a fiction. For *Appian* (in his credit may ballance with *Virgils*) reports that *Carthage* was built full fifty yeeres before *Troy* was destroyed. And *Ausonius* upon her picture:

Illa ego sum Dido vultu, quàm conspicis hospes,
Assimulata modis, pulchraque mirificis;
Talis eram; sed non Maro quàm mihi finxit erat mens:
Vita nec incestis læta cupidinibus.
Nam neque me Æneas vidit me Troius unquam,
Nec Lybiam advenit classibus Iliacis.
Sed furias fugiens, atque arma procacis Jarbæ,
Servavi, fateor, morte pudicitiam.
Pectore transfixo castos quod pertulit enses.
Non furor aut læso crudus amore dolor.
Sic cecidisse juvat, vixi sine vulnere famæ,
Ulta virum, positis mœnibus oppetii.

I Dido, whom this table doth impart,
Of passing beauty drawn by happy art;
Such was when living: not of such a mind,
As Maro fain'd, to furious lusts inclin'd.
Me Troys Æneas never saw: nor bore
The Ilian ships unto the Lybian shore,
But flying out-rage, and Jarbas; I
By death secur'd my besieg'd chastity.
That struck the chaste steel through my cõstant brest
Nor rage, nor injur'd Love, with grief opprest.
So, pleas'd, I fell: liv'd un-defam'd, (bely'd,)
Reveng'd my husband, built a City, dy'd,

Phœnicia is said by others to be named of a Date, which is call *Phœnix* in the *Ægyptian* tongue: the abundance growing in that part of *Egypt*, having given a name to this people, who were formerly *Egyptians*.

——— Hi rubro gurgite quondam
Mutavere domum, primique per æquora vecti,
Lustravere salum, primi docuere carinis
Ferre cavis orbis commercia: sydera primi,
Servavere poli———
Dionys.

These earst from the red Gulph remov'd: who durst
On seas by new-found wayes adventure first:
First, taught to fraught ships with chang'd merchandize:
First, stars observ'd in the charactred skies.

together with Arithmetick and Letters,

Phœnices primi (famæ si creditur) ausi
Mansuram rudibus vocem signare figuris.
Nondum flumineos Memphis contexere Byblos
Noverat: & saxis tantum volucresque feræque,
Sculptaque servabant magicas animalia lingua.
Lucan l. 3.

Phœnicians first imprest (if fame be true)
The fixt voice in rude figures. Memphis knew
Not yet how stream-lov'd Byblus to prepare;
But birds and beasts, carv'd out in stone, declare
Their hieroglyphick wisdomes:

which letters *Cadmus*, banished by his Father (the builder of *Thebes* in *Boëtia*, by him perhaps so called of *Ægyptian Thebes*) did communicate to the *Grecians*. To them also some attribute the invention of Poetry: an Art by art not to be attained: which giveth admirable fame and memory to the deserver, and inflameth the noble mind with a vertuous emulation. The chiefe sea-bordering Cities of *Phœnicia* are *Tripolis*, *Byblus*, *Berytus*, *Sidon*, *Tyrus*, and *Ptolemais* now called *Acre*.

Tripolis is so called, because it was joyntly built by *Tyrus*, *Sidon*, and *Aradus*. It is seated under *Libanus*, and commanded by a wel-furnished Citadell, manned with two hundred *Janizaries*. Before it there is an ill-neighboring banke of sand, which groweth daily both in greatnesse and neernesse: by which they have a prophecie, that it shall in processe of time be devoured. The Town and Territories are governed by a *Bassa*. Two miles off, and West from it, is the haven; made by a round piece of land adjoyning to the maine by an Isthmos: the mouth thereof regarding the North. On each-side there is a bulwarke; kept by an hundred Janizaries, and planted with Ordnance to defend the entrance. Hither of late the *Grand Signior* hath removed the Seal, which was before at *Alexandretta*: A Town in the furthest extents of the Straights, beyond the river *Orontes*; most contagiously seated by reason of the marishes and loftie bordering mountaines (towards the North being a part of *Taurus*) which deprive it of the rarifying Sun for no small

part

part of the day: in-ſomuch that not many forreiners eſcape that there linger any ſeaſon; who get not aſhore before the Sun be high-mounted, and returne again ere to low-declining. Notwithſtanding the Merchants do offer great ſummes of money to have it reſtored unto that place, as more convenient for their traffick with *Aleppo*) the principall Mart of that place of *Aſia* for ſilks and ſundry other commodities) from thence but three days journey, being eight from *Tripoly*: which the *Turk* will not yet aſſent to, for that divers ſhips have been taken out of that rode by Pirates; there being no forts for protection, nor no fit place to erect them on. A thing uſual it is between *Tripoly* and *Aleppo*, as between *Aleppo* and *Babylon*, to make tame Doves the ſpeedy tranſporters of their letters; which they wrap about their legs like jeſſes; trained thereunto at ſuch time as they have young ones, by bearing them from them in open cages. A fowle of notable memory. Nor is it a modern invention: For we read that *Thauroſthones* by a Pigeon ſtained with purple, gave notice of his victory at the *Olympian*-games; the ſelf-ſame day to his father in *Ægina*. By which means alſo the Conſull *Hircus* held intelligence with *Decimus Brutus* beſieged in *Mutina*. The like perhaps is meant by the Poet, when he ſaith,

As if from parts removed far, from ſome
A wofull Letter ſwifty wing'd ſhould come.

——Tanquam è diverſis partibus orbis
Anxia præcipiti veniſſet Epiſtola penna.
Juv. Sat. 4.

When the Chriſtians beſieged *Acre*, *Saladine* ſent out one of theſe winged Scouts to confirm the courages of the beſieged, with promiſe of a ſpeedy relief: when, I know not by what chance or policy, intercepted, and furniſhed with a contrary meſſage, it occaſioned a ſudden ſurrender.

Byblis was the royall ſeat of *Cyneras* (who was alſo King of *Cyprus*) the father of *Adonis* ſlain by a Bore: deified, and yearly deplored by the *Syrian* in the moneth of June, they then whipping themſelves with univerſal lamentation. Which done, upon one day they ſacrificed unto his ſoul, as if dead: affirming on the next, that he lived, and was aſcended into heaven. For fained it is, that *Venus* made an agreement with *Proſerpina*, that for ſix moneths of the yeare he ſhould be preſent with either: alluding unto corn, which for ſo long is buried under the earth, and for the reſt of the yeare embraced by the temperate aire, vvhich is *Venus*. But in the generall allegory, *Adonis* is ſaid to be the Sunne, the Bore the Winter, vvhereby his heat is extinguiſhed; vvhen deſolate *Venus* (the Earth doth mourn) for his abſence: re-created again by his approch and pro-creative vertue. Aloft, and not farre from the ſea, ſtood his celebrated Temple: The City vvas firſt called *Hevæa* of *Heveus* ſixth ſonne unto *Canaan*. In the time of the Chriſtians it vvas an Epiſcopall See: novv a place of no reputation. Three miles on this ſide runs the river of *Adonis*, vvhich is ſaid by *Lucian* to have ſtreamed blood upon that ſolemnized day of his obſequies. At this day it is called *Canis*; as they there report, of a Dog of ſtone (that novv lies vvith his heeles upvvards in the bottome of the channell) vvhich by ſtrange magicall motions and ſounds, fore-ſhevved the alternate fate of that countrey. This was the Northern confines of the Kingdome and Patriarchy of *Ieruſalem*.

Beritus was ſo called of the Idoll *Berith*, but originally *Geris* of *Gergaſus* fifth ſon unto *Canaan*. It was ſubverted by *Tryphon*, and re-edified by the *Romans* that there planted a Colony, and called it *Julia Felix*: who by the bounty of *Auguſtus* were endued with the priviledges of Citizens of *Rome*. *Agrippa* there placed two legions; by whom, and his predeceſſor *Herod*, it was greatly adorned: as after with Chriſtian Churches, and the See of a Biſhop; being under the Metropolitan of *Tyrus*. With the reſt, it hath loſt his beauty, but not his being; now ſtored with Merchandize, and much frequented by foreiners.

But now return we to *Sidon*, the moſt ancient City of *Phœnicia*: built, as ſome write, by *Sida* the daughter of *Belus*; according to others, by *Sidon* the firſt-born of *Canaar*. Some doe attribute the building thereof to the *Phœnicians*; who called it *Sidon*, in regard of the plenty of fiſh which frequented thoſe coaſts, for *Sidon* ſignifieth fiſh in their language. In fame it contendeth with *Tyrus*, but exceedeth it in antiquity, and is more celebrated by the Ancient. The ſeat thereof is healthfull, pleaſant and profitable: on the one ſide walled with the ſea, on the other ſide with the fruitfull mountaines that lie before *Libanus*: from whence fall many ſprings, where-with they over-flow their delicate orchards, (which abound with all variety

of excellent fruits) and when they list exclude them. The making of Cryſtal glaſſes was here firſt invented: made of the fore-ſaid ſand, brought hither before it would become fuſible. Amongſt others right famous, *Sidon* is honoured with the birth of *Boëtius*, and was an Epiſcopall See, depending on the Archbiſhoprick of *Tyrus*. But this once ample City ſtill ſuffering with the often changes of thoſe countries, is at this day contracted into narrow limits; and onely ſhews the foundations of her greatneſſe; lying Eaſt-ward of this that ſtandeth, and over-ſhadowed with olives. There is nothing left of antiquity, but the ſuppoſed Sepulchre of the Patriarch *Zebulon*, included within a little Chappell amongſt thoſe ruines; and held (eſpecially by the *Iews*) in great veneration. The town now being, is not worth our deſcription; the walls neither fair nor of force; the haven decayed, when at beſt but ſerving for gallies. At the end of the Peir ſtands a paltry block-houſe, furniſhed with ſuitable artillery. The Moſque, the Bannia, and Cane for Merchants, the only buildings of note.

The inhabitants are of ſundry Nations and Religions; governed by a ſucceſſion of Princes, whom they call *Emers*; deſcended, as they ſay, from the *Druſes*; the remainder of thoſe *French* men which where brought into theſe parts by *Godfrey* of *Bullein*, who driven into the mountains above, and defending themſelves by the advantage of the place, could never be utterly deſtroyed by the *Saracens*. At length they afforded them peace, and liberty of Religion; conditionally that they wore the white Turbants, and paid ſuch duties as the naturall ſubject. But in tract of time they fell from the knowledge of Chriſt: nor throughly embracing the other, are indeed of neither. As for this *Emer*, he was never known to pray, nor ever ſeen in a Moſque. His name is *Faccardine*; ſmall of ſtature, but great in courage and atchievments: about the age of forty; ſubtill as a fox, and not a little inclining to the Tyrant. He never commenceth battell, nor executeth any notable deſign, without the conſent of his mother.

Illa magas artes Æa æque carmina novit,
Ieque caput liquidas arte recurvat aquas.
Scit bene quid gramen, quid torto conſita rombo
Licia, quid valeat virus amantis equæ.
Cum voluit toto glomerantur nubila cœlo:
Cum voluit puro fulget in orbe dies,
Sanguine, ſi qua fides ſtillantia ſydera vidi,
Purpureus Lunæ ſanguine vultus erat.
Hanc ego nocturnas vivum volitare per umbras
Suſpicor, & pluma corpus anile regi.
Evocat antiquis proavos at avoſque ſepulchris,
Et ſolidam longo carmine findit humum.
Ovid. Am. l. 1. El. 8.

Skill'd in black Arts, ſhe makes ſtreams back-ward run
The vertues knows of weeds; of laces ſpun
On wheels; and poyſon of luſt-ſtung mare.
Fair dayes makes cloudy, and the cloudy fair:
Stars to drop bloud; the Moon look bloudily;
And plum'd (alive) doth through nights ſhadows fly.
The dead calls from their graves to further harms:
And cleaves the ſolid earth with her long charms.

To this towne he hath added a kingly Signiory: what by his ſword, and what by his ſtratagems. When *Morat Baſſa* (now principall *Vizier*) came firſt to his government of *Damaſco*, he made him his by his free entertainment & bounty; which hath converted to his no ſmall advantage: of whom he made uſe in his contention with *Frecke* the *Emer* of *Balbec*, by his authority ſtrangled. After that he pickt a quarrell with *Ioſeph Emer* of *Tripoly*, and diſpoſſeſt him of * *Barut*, with the territories belonging thereunto; together with *Gazar* about twelve miles beyond it, a place by ſituation invincible. This *Joſeph* hated of his people for his exceſſive tyranny, got to be made *Sedtar* of *Damaſco* (which is Generall of the Souldiery) and by that power intended a revenge But in the mean-ſeaſon *Faccardine* ſackt *Tripoly* it ſelf, & forced the *Emer* to flie in a *Venetian* ſhip unto *Cyprus*, where again he imbarqued in a *French-man* and landeth at the Caſtle of *Peregrines*; and there by *Achmet* the *Arabian* (formerly mentioned) entertained, he repaired to *Damaſco*, entred on his charge, converting his whole ſtrength upon the *Sidonian*, now in the field, and joyn'd with *Ali Baſſa* his confederate. In a plain ſome eight miles ſhort of *Damaſco*, the armies met; the *Damaſcens* are foiled, and purſued to the gates of the City: the conquerors lodge in the ſuburbs; who are removed by the force of and hundred and fifty thouſand *Sultanies*. This battle was fought about the midſt of November, in the yeer of our Lord 1606. Three moneths after, a peace is concluded amongſt them. But the ſummer following, *Morat* the great *Vizier* having overthrown *Ali Baſſa* of *Aleppo*, that valiant Rebel (who in three main battels with-ſtood his whole forces, having ſet up an order of *Sedgmen* in oppoſition of the *Ianizaries*) they ſought by manifold complaints to incenſe him againſt the *Emer* of *Sidon*, as confederate with the traitor; which they urged with gifs, received and loſt: for the old *Baſſa* mindful of the friendly offices done him by

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the *Emer*, (corrupted alſo, as is thought, with great ſums of money) not onely not moleſteth, but declareth him a good ſubject. Having till of late held good correſpondency with the City and Garriſon of *Damaſco*, they hap made him *Sanziack* of *Saphet*. Now when according to the government of *Turkie*, which once in two or three veers doth uſe to remove the governours of Cities and Provinces; and that another was ſent by the *Damaſcens* to ſucceed him, he refuſed to reſign it; notwithſtanding tendring to the *Teſtadar* or Treaſurer, the revenue of that *Sanziakry*. This was the firſt occaſion of their quarrell. He got from the improvident Peſants the Caſtle of *Elkiffe*, which he hath ſtrongly fortified, and made the receptacle of his Treaſure: and the Caſtle of *Banies* from the *Sheck* that ought it, by a wile; which ſtandeth on a hill by it ſelf, and is indeed by nature invincible. For the *Emer* in peaceable manner, pitching his tents not far from the wall, was kindly viſited and entertained by the *Sheck*: when deſirous to ſee it he conducted him up, having not above twenty or thirty in his company, but thoſe privately armed; leaving order that the reſt ſhould aſcend by two's and by threes: and ſo ſurprized it without bloud-ſhed; planting the Inhabitants in other places within his dominions, and ſtrengthening this with a garriſon. Out of the rock whereon it is mounted ariſeth one of the two heads of *Jordan*. His Seigniory ſtretching from the river of *Canis* (which they call *Celp*) to the foot of Mount *Carmel*. In which the places of principall note are *Gazir*, *Barut*, *Sidon*, *Tyrus*, *Acre*, *Saffet* (which was *Tyberias*) *Diar*, *Camar*, *Elkiffe*, *Bannias*, the two heads of *Jordan*, the lake *Semochontis* (now called *Houle*) and ſea of *Tyberias*, with the hot bath adjoyning; *Nazareth*, *Cana*, and Mount *Tabor*. *Saffet* is the principall City, in which there abide a number of *Jews*, who affect the place, in that *Jacob* had his being there-about before his going down into *Ægypt*. The *Grand Signior* doth often threaten his ſubverſion; which he puts off with a jeſt, that he knows that he will not this year trouble him: whoſe diſpleaſure is not ſo much provoked by his incroaching as by the revealed intelligence which he holds with the *Florentine*; whom he ſuffers to harbour within his haven of *Tyrus*, (yet excuſing it as a place lying waſte, and not to be defended) to come aſhore for freſh water, buyes of him under-hand his prizes, and furniſheth him with neceſſaries. But deſignes of a higher nature have been treated of between them, as is well known to certain Merchants imployed in that buſineſſe. And I am verily perſwaded, that if the occaſion were laid hold of, and freely purſued by Chriſtians, it would terribly ſhake, if not utterly confound the *Ottoman* Empire. It is ſaid for a certainty, that the *Turk* will turn his whole forces upon him the next Summer: and therefore more willingly condeſcends to a peace with the *Perſian*. But the *Emer* is not much terrified with the rumour (although he ſeeks to divert the tempeſt by continuance of gifts, the favour of his friends, and profeſſed integrity:) for he not a little preſumeth of his invincible Forts, well ſtored for a long warre; and advantage of the mountains: having beſides forty thouſand expert ſouldiers in continuall pay; part of them *Moores*, and part of them Chriſtians: and if the worſt ſhould fall out, hath the ſea to friend, and the *Florentine*. And in ſuch an exigent, intendeth, as is thought, to make for Chriſtendome, and there to purchaſe ſome Seigniory: for the opinion is, that he hath a maſſe of treaſure, gathered by wiles and extortions, as well from the Subject, as from the forainer. He hath coyned of late a number of counterfeit Dutch dollars, which he thruſteth away in payments, and offers in exchange to the Merchants: ſo that no new Dutch dollars, though never ſo good, will now go currant in *Sidon*. He hath the fifth part of the increaſe of all things. The *Chriſtians* of *Jews* do pay for their heads two dollars a-piece yearly: and head money he hath for all the Cattell within his dominions. A ſevere Juſticer: re-edifies ruinous, and re-plants depopulated places, too ſtrong for his neighbours, and able to maintain a defenſive warre with the *Turk*: but that it is to be ſuſpected that his people would fall from him in regard of his tyranny. Now as for the Merchants, who are for the moſt part Engliſh) they are entertained with all courteſie and freedome: they may travell without danger with their purſes in their hands, paying for cuſtome but three in the hundred. Yet theſe are but trains to allure them, and diſguiſe his voracity; for if a Factor die, as if the owner and he his heir, he will ſeize on the goods belonging to his Principals, and ſeem to doe them a favour in admitting of a redemption under the value: ſo that they doe but labour for his harveſt, and reap for his garners: For ſuch, and ſuch like eatings they generally intend to forſake his Countrey. The Merchandize appropriate to this place are cottons, and ſilks, which here

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are made in the Mulberry groves, in in-different quantity. Other commodities (which are many and not courſe) they fetch from *Damaſco*; two dayes journey from hence; interpoſed with the ſnow-topt mountaines of *Antelibanus*: ſo exceeding cold, that a. *Moore* at our being here, returning from thence in the company of an Engliſh Merchant, periſhed by the way; the heat then exceſſive great in the valleys on the both ſides. *Damaſcus* is ſeated in a Plain, environed with hils; and watered with the river *Chryſoras*, which deſcendeth with a great murmer from the mountains; but after a-while having entred the Plain, becometh more gentle; ſerving the City ſo abundantly, that few houſes are without their fountains: and by little rivolets is let into their orchards; then which the habitable earth affordeth not more delicate for excellency of fruits, and their varieties. Yet is this City ſubject to both the extreams of weather; rich in trades, and celebrated for excellent Artizans. We where deſirous to have ſeen it, but were adviſed not to adventure, becauſe of the lawleſſe *Spahyes* there then reſiding in great numbers. The people about *Sidon* are greatly given to the nouriſhing of cattell, (having notwithſtanding not many) inſomuch as Beefe and Veale are ſeldome here to be had, but when by chance they doe break their legs or otherwiſe miſcarry. They fother them in the Winter (for they cut no graſſe) with ſtraw, and the leaves of trees, whereof many doe flouriſh continually.

Our ſhip returning to *Alexandria*, and carrying with her two of our fellow Pilgrims; on the five and twentieth of April we returned alſo towards *Acre* by land, in the company of divers Engliſh Merchants: the champian between the Sea and the mountains, fruitfull though narrow; and croſſed with many little rivolets. After five miles riding, we came to a ſmall ſolitary Moſque not far from the ſea; erected, as they ſay, over the widows houſe that entertained *Elias*. Cloſe by it are the foundations of *Sarepta*, commended for her wines:

Vina mihi non ſunt Gazetica, Chia, Falerna: Quæque Sareptano palmite miſſo bibas.
Sidonius.

Grazetick, Chian, nor Falernian wine
Have I: drink then of the Sareptan vine.

It was the Seat of a Biſhop, and ſubject unto *Tyrus*. Right againſt it, and high mounted on a monntain, there is a hand-ſome new town now called *Sarapanta*. Beyond on the left hand of the way are a number of caves cut out of the rock: the habitations, as I ſuppoſe, of men in the Golden age, and before the foundation of Cities.

—— Cum frigida parvas
Præberet ſpelunca domos, ignemque laremque,
Et pecus, & dominos communi clauderet umbra:
Sylveſtrem montana thorum cum ſterneret uxor
Frondibus & culmo, vicinarumque ferarum
Pellibus. Iuv. Sat. 6.

When cool caves humble dwellings did afford,
The fire, lar, cattell, with their owner plac't
All under one ſhed: when the wife then chaſte
(For then un-courtly) made her ſylvan bed
Of ſtraw, and leaves, with skins of wild beaſts ſpred,

Theſe are mentioned in the book of *Ioſuah*, and called *Mearah* (which is, the caves of the *Sidonians*) and were afterward called the caves of *Tyrus*. A place then in-expugnable; and maintained by the Chriſtians: untill in the year 1167 it was by the corrupted ſouldiers delivered to the *Saracens*.

We croſſed a little valley divided by the river *Elutherus* (now called *Caſmeir*) wch derives his originall from *Libanus*, and glideth a long with a ſpeedy courſe thorow a ſtrangely intricate channell: guilty of the death of the Emperour *Fredericke Barbaroſſa*, who falling from his horſe as he purſued the Infidels, and oppreſſed with the weight of his armour, was downed therein, and buried at *Tyrus*. On the other ſide of the valley ſtands an ancient Cane, whoſe port doth bear the portraiture of a challice. Five miles beyond we came to a village ſeated on a little hill in the midſt of a plain: the ſame by all likelihood that was formerly called *Palætyrus*, or old *Tyrus*. Forget I muſt not the cuſtome obſerved by the Inhabitants hereabout, who retain the old worlds hoſpitality. Be the paſſenger Chriſtian or whatſoever, they will houſe him, prepare him extraordinary fare, and look to his mule, without taking of one Aſper. But theſe preciſe *Mahometans* will neither eat nor drink with a Chriſtian, onely miniſter to his wants; and when he hath done, break the earthen diſhes wherein he was fed, as defiled. Now thorow this town there paſſes a ruinous Aquaduct, extending a great way towards the South, and thorow champian, ſeeming oft to climbe above his beginning, and from hence proceedeth directly Weſt unto *Tyrus*, which ſtandeth about two miles and a half below it.

Tyrus was said to be built by *Tyras* the seventh son of *Japhet*; re-edified by *Phœnix*, made a Colony of the *Sidonians*, and after the *Metropolis* of *Phœnicia*. The City was consecrated to *Hercules*, whose Priest was *Sichæus*. The citizens famous for sundry excellencies, and forain plantations. *Cartage* emulous of *Rome*, (who yearly sent hither their Embassadors) *Leptis* and *Uttica* do acknowledge them for their founders; together with *Gades*. For, thinking those Straights to be the uttermost bounds of the earth, on *Europe* side they placed that City, and a Temple unto *Hercules*, on the opposite shore; called thereupon the pillars of *Hercules*.

——*A people fierce in warre.*

——Genus intractabile bello.
Virg. Æn. l. 1.

Nor were their women un-expert in their weapons.

The Tyrian virgins quivers use to bear:
And purple buskins ty'd with ribands, wear.

Virginibus Tyriis mos est gestare Pharetram,
Purpureoque alte suras vincire cothurno.
Ibid.

Yet branded with a two-fold imputation:

Inconstant Tyrians——
——Tyrians double-tongu'd.

Et Tyrios instabiles——
Lucan. l 3.
——Tyriosque bilingues.
Virg. Æn. l. 4.

And no marvell, since their principall profession was Merchandize; having elected the site thereof for that purpose. For it stood upon a rocky Island, removed seven hundred paces from the continent: the shape thereof circular, the building lofty by nature, and impregnably fortified: soveraign of the seas, & chief for commerce thorowout the whole Universe: whose glory is described by *Ezekiel*, and destruction fore-told; inflicted by *Nebuchadnezzar*, who is said to have joyn'd it first to the Continent: but that passage was soon after demolished by assaulting seas, & industry of the *Tyrians*. Yet seventy years the City lay waste; & then re-edified, was overthrown again 200 years after by *Alexander*; whose un-defatigable perseverance made all things possible. For when the rest of *Phœnicia* had resigned their freedomes to his service, the *Tyrians* rather accepted of amity then subjection; who sent him a crown of gold, with plenty of provision: which he thankfully received, and made known with all that he purposed to sacrifice unto *Hercules* the Patron of their City, and his ancestor. The Embassadours told him, that he might so doe in his Temple in *Palætyrus*. Whereat enraged: *You contemn* (quoth he) *my army of foot, for that you inhabit an Island; but I ere long will make it appear that you are of the Continent*. They are dismissed, & he provides for the assault. *Palætyrus* affords him stones, and *Lybanus* timber. The South-west-winds, to which it lay open; the profandity thereof, and little shew of much labour, makes the souldier desperate But revenge re-inflamed their courages by the refusall of peace (being proffered, lest so long a siege should prove an impediment to their victories) and slaughter of their Heralds, aggravated with scoffs: *That they so glorious in arms, should now bear burthen like Asses; and demanding if Alexander were greater then Neptune.* But when contrary to the expectations they saw the pile mount above the superficies of the sea, and fortified with towers of wood to defend all annoyances, they fired one of their greatest ships, being full of combustible matter; which driving against it, onely caught hold of the Towers, but of as much of the pile that surmounted the water; the fury of the sea, subverting the remainder. His second attempt they again made frustrate: whereupon he thought to have desisted: but lest he should impeach his fame which subdued more then his sword, and that this City might witness to the world that he was not to be with-stood; once more he renewed his interprize, which by the arrivall of his Navy was effected. After seven moneths siege the City was taken and defaced, two thousand of the Citizens crucified all along the shore, the rest being put to the sword; save those that were under-hand saved by the *Sidonians*, then serving *Alexander*, and mindfull that both were once but one people But *Tyrus* shortly after overcame these calamities, & recovered both her former riches and beauty. That part which joyned to the forced Isthmos (which is not much more then a stones cast over) being fortified with four strong walls five and twenty foot thick, entred thorow a bulwark, on each-side whereof stood six high towers, almost conjoyning to each other. On the South-side upon a rock, and ad-herent, stood the Castle as invincible as stately: the rest environed with a double wall, well adorned with turrets equally distant. On the North-

side

side lay the haven, entred between two towers, & affording a most safe station. This City did justly boast of her Purples the best of all other, and taken hereabout. A kind of shell-fish, having in the midst of his jaws a certain white vein, which contained that precious liquour: a die of soveraign estimation. The invention thereof is ascribed unto *Hercules:* who walking a-long the shore with a damosel whom he loved, by chance his dog had seized on one thorown up by the sea, and smerched his lips with the tincture: which she admiring, refused to be his, untill he had brought her a garment of that colour; who not long after accomplished it. This bloud, together with the opened veins were stilled in a vessell of lead, drawn thorow a Limbeck with the vapour of a little boyling water. The tongue of a purple is about the length of a finger, so sharp and hard, that he can open therewith the shell of an oister; which was the cause of their taking. For the fisher-men did bait their weeles therewith, which they suffered to sink into the bottome of the sea: when the Purples repairing thereunto, did thrust their tongues between the osiers, and pricking the gaping oisters (kept for that purpose long out of the water) where by the sudden closings of their shels retained; who could neither draw them unto them, nor approach so neer as to open them. They gathered together in the first of the spring, and were no where to be found at the rising of the Dog-starre. The fisher-men strove to take them a-live: for with their lives they cast up that tincture. The colour did differ according to the coasts which they frequented: on the coasts of *Africa* resembling a violet, or the sea when enraged: neer *Tyrus* a Rose, or rather our scarlet, which name doth seem to be derived from them, for *Tyrus* was called *Sur*, in that built upon a rock, which gave a name unto *Syria* (as the one at this day *Sur*; and the other *Suria*) by the *Arabians* (they pronouncing *scan* for *san*, and *scar* for *sar*) and the fish was likewise named *Sar*, or *Scar* rather in their language;

Hic petit excidiis urbem, miserosque penates,
Ut gemma bibat, & Sarrhano dormiat ostro.
Virg. Georg. l. 2.

He cities sacks, and houses fils with grones,
To lie in scarlet, drink in precious stones.

A colour destinated from the beginning to Courts and Magistracy: so that sometimes it is used for Magistracy it self, as by *Martial* unto *Ianus:*

Purpura te fœlix, te colat omnis honos.
l. 8. Ep. 8.

The happy purple, the all honours honour.

The Murex, though differing from the purple, are promiscuously used:

——Tyrioque ardebat murice lana.

——*The woll with Tyrian Murex shin'd.*

The excellency of the double die, being light upon through defect of the former. But the Purple is now no more to be had: either extinct in kind, or because the places of their frequenting is now possest by the barbarous *Mahometans*. After the aforesaid restauration, *Tyrus* preserved her dignity for the space of nine hundred yeers, remaining for six hundred thereof in the Christians profession: a confederate with the *Romans*, and for her faith unto them, endued with the immunities of their City. When the Christian Religion grew powerfull in these parts, it was the seat of an Archbishop; next in precedency unto the Patriarch of *Ierusalem*: fourteen Bishopricks being under her Primacy, viz. *Porphyra, Acon, Sarepta, Sidon, Cæsarea Philippi, Beritus, Biblis, Betrus Trypoly, Orthosia, Achis, Aradus, Tortosa* and *Matadea*. In the year of our Lord 636 it became a thrall to the *Saracens*. *Baldwin* the second, four hundred forty four years after, delivered it from that yoak, assisted by the *Venetian* Navy. It was then divided into three portions; two allotted to the King of *Ierusalem*, and the third to the *Venetians*: and was restored to her Archi-episcopal See, but not unto all her inferior Bishopricks: those on the North of the river of *Canis* being then subject to the Patriarch of *Antioch*. After this with admirable valour they repulsed the assaults of *Saladine*, then Lord of *Iury*. But in the year 1280 it was subdued by the *Egyptian Mahometans*, & from them by the *Ottoman Selymus*. But this once famous *Tyrus*, is now no other then an heap of ruins; yet have they a reverent respect, & do instruct the pensive beholder with their exemplary frailty. It hath two harbors, one on the North-side the faireſt, and best thorowout all the Levant, (which the Cursours enter at their pleasure) the other choaked with the decays of the City. The *Emer* of *Sidon* hath given it with the adjacent territories to his brother for a possession, cõprehending six miles

breath, and in ſome places three. A levell naturally fertill, but now neglected: watered with pleaſant ſprings; heretofore abounding with ſuger canes, and all variety of fruit-trees.

We paſſed by certain Ciſterns, ſome mile and better diſtant from the City: which are called *Solomons* by the Chriſtians of this countrey. I know not why, unleſſe theſe were they which hee mentions in the *Canticles*. Square they are and large repleniſhed with living water, which was in times paſt conveyed by the Aquaduct into the afore-ſaid orchards. But now uſeleſſe an ruined, they ſhed their waters into the valley below, making it plaſhy in ſundry places: where the aire doth ſuffer with the continuall croking of frogs, not un-aptly fained to have their beginning from thoſe bauling *Peiſants*,

——— *Who ſtill*
Doe rudely wrangle, and of all ſhame void,
Though under water, under water chide.

——— nunc quoque turpes
Litibus exercent linguas, puſſoque pudore
Quamvis ſunt ſub aqua ſub aqua male dicere tentant.
Ovid. Met. l. 6.

Within night we came unto certain tents that were pitched in thoſe mariſhes, belonging to the *Emers* brothers ſervants; who there paſtured their Horſes: where by a *Moletto* the maſter of his horſe (whoſe ſiſter he had marryed) we were curteouſly entertained. The next morning after two or three hours riding, we aſcended the high and woody mountains of *Saron*, which ſtretch with intermitted vallies, unto the ſea of *Galilee*; and here have their white cliffs waſht with the ſurges; (called *Capo Banico* by the Mariner) frequented (though forſaken by men) with Leopards, Bores, Jaccals, and ſuch like ſavage inhabitants. This paſſage is both dangerous & difficult, neighboured by the precipitating cliffe, and made by the labour of man: yet recompencing the trouble with fragant ſavours; bayes, roſe-mary, marjoram, hyſop, and the like, there growing in abundance. They ſay, that of late a thiefe, purſued on all ſides, and deſperate of his ſafety, (for rarely are offences here pardoned) leapt from the top into the Sea, and ſwum unto *Tyrus*, which is ſeven miles diſtant: who for the ſtrangeneſſe of the fact was forgiven by the *Emer*. A little beyond we paſſed by a ruinous fort, called *Scandarone* of *Alexander* the builder; here built to defend this paſſage: much of the foundation over-grown with oſiers and weeds, being nouriſhed by a ſpring that falleth from thence into the Sea. A *Moore* not long ſince was here aſſailed by a Leopard, that ſculkt in the afore-ſaid thicket; and jumping upon him, over-threw him from his aſſe: but the beaſt having wet his feet, and miſt of his hold, retired as aſhamed without further violence. Within a day or two after hee drew company together to have hunted him: but found him dead of a wound received from a Bore. The higher mountains now comming ſhort of the ſea, doe leave a narrow levell between. Upon the left hand on a high round hill, we ſaw two ſolitary pillars, to which ſome of us rid, in hope to have ſeen ſomething of antiquity: where we found divers others laid along, with the half buried foundation of an ample building. A mile beyond we came to a fort maintained by a ſmall garriſon of *Moores* to prohibit that paſſage if need ſhould require, and to ſecure the traveller from thieves: a place heretofore un-paſſable by reaſon of their out-rages. The ſouldiers acquainted with our merchants, freely entertained us, and made us good chear, according to their manner of diet: which was required with the preſent of a little Tobaco, by them greedily affected. They alſo remitted our Caphar; uſing to take four dollars apiece of the ſtranger Chriſtians. From hence aſcending the more eminent part of the rocky and naked mountains, which here again thruſt into the Sea (called in times paſt the *Tyrian* ladder) a by long and ſteep deſcent we deſcended into the valley of *Acre*. Divers little hils being here and there diſperſed, crown'd with ruines (the coverts for thieves) and many villages on the skirts of the bordering mountains. Ere yet night, we re-entred *Acre*.

FINIS LIBRI TERTII.

THE FOURTH BOOK.

—Penitus toto divisos orbe Britannos. Virg. Ecl.



NOw shape wee our course for *England*. Beloved soil; as in site,

——Wholly from all the world disjoyned:

so in thy felicities. The Summer burns thee not; nor the Winter benummes thee: defended by the Sea from wastfull incursions, and by the valour of thy sons from hostile invasions. All other Countreys are in some things defective; when thou a provident parent, dost minister into thine whatsoever is useful: forain additions but onely tending to vanity and luxury. Vertue in thee at the least is praised, and vices are branded with their names, if not pursued with punishments. That *Ulysses*

Qui mores hominum multorum vidit & Urbes. Hom. Odyss. l. 1.

Who knew many mens manners, and saw many Cities:

if as sound in judgement as ripe in experience, will confesse thee to be the land that floweth with milk and honey.

Our sails now swelling with the first breath of May, on the right hand we left *Cyprus*, sacred of old unto *Venus*, who (as they fain) was here first exhibited to mortalls.

Venerandam auream coronam habentem pulchram Venerem
Canam, quæ Cypri munimenta sortita est
Maritimæ, ubi illam Zephyri vis molliter spiramis
Suscitavit per undam multisoni maris
Spuma in molli. Hom. in Hymnis.

I sing of Venus crown'd with gold, renown'd
For fair: that Cyprus guards, by Neptune bound.
Her in soft some mild-breathing Zephyre bore
On murmuring waves unto that fruitful shore.

Thither

Thither ſaid to be driven in regard of the fertility of the ſoil, or beaſtly luſts of the people, who to purchaſe portions for their daughters, accuſtomed to proſtitute them on the ſhore unto ſtrangers: an offering beſides held acceptable to their goddeſſe of Viciouſneſſe. Some write that *Cyprus* was ſo named of the Cypreſſe-trees that grew therein. Others, of *Cyrus*, who built in it the ancient City of *Aphrodiſia*, but groſly: for *Cyrus* lived ſix hundred years after *Homer*, who had uſed that name: but more probably of *Cryptus*, the more ancient name; in that often concealed by the ſurges. It ſtrecheth from Eaſt unto Weſt in form of a fleece, and thruſteth forth a number of promontories: whereupon it was called *Ceraſtis*, which ſignifieth horned; ſo terming Promontories: as in *Phillis* to *Demophoon*,

A Bay there is like to a bow when bend,
Steep horns advancing on the ſhores extend.

Eſt ſinus adductos modicè falcatus in arcus
Ultima prærupta cornua mole rigent.
Ovid. Epiſt. 2.

the occaſion of that fable of *Venus* her metamorphoſing the cruell ſacrificers of that Iſland into oxen, or elſe called ſo of the tumours that grew in many of their foreheads: It is in circuit according unto *Strabo*, 427 miles, 60 miles diſtant from the rocky ſhore of *Cilicia*; and from the main of *Syria* an hundred: from whence it is ſaid to have been divided by an earth-quake. Divided it was into four Provinces; *Salamina*, *Amathuſia*, *Lapethia*, and *Paphia*, ſo named of their principall Cities. *Salamina* was built by *Teucer* in memoriall of that from whence he was baniſhed by his father *Telamon*; for not revenging the death of his brother;

When Teucer fled from fire, and Salamine;
Crown'd with a wreath of poplar dipt in wine,
He thus his ſad friends cheers: Goe we lov'd-mates
Which way ſo-ever fortune leads, the Fates
Are kinder then my father: nor deſpaire
When Teucer guides you. He whoſe anſwers are
Moſt ſure, Apollo, in another land.
Did ſay another Salamine ſhould ſtand.

——Teucer Salamina patremque
Quum fugeret, tamen uva Lyæo
Tempora populea fertur vinciſſe corona;
Sic triſtes affatus amicos.
Quo nos cunque feret melior fortuna parente
Ibimus ô ſocii comiteſque:
Nil deſperandum Teucro duce & aſpice Teucro.
Certus enim promiſit Apollo,
Ambiguam tellure nova Salamine futuram.
Hor. l. 1. Od. 7.

The Iſland being aſſigned unto him by *Belus*, if *Didoes* relation may be beleeved.

Teucer, exiled Greece, to Sidon came:
Who a new kingdome ſought by Belus aid.
My father Belus then did Cyprus tame:
And that rich countrey tributary made.

Atque equidem Teucrum memini idona venire
Finibus expulſum patriis nova regna petentem
Auxilio Beli: genitor tunc Belus opimam
Vaſtabat Cyprum, & victor ditione tenebat.
Virg. Æn. l. 1.

This City was afterwards called *Conſtantia*: but deſtroyed by the *Jews* in the dayes of the Emperour *Trajan*: and finally by the *Saracens*, in the reign of *Heraclius* upon the ruines thereof, the famous *Famagoſta* was erected by King *Coſta*, as they ſay, the father of S. *Katharine*. Eternized in fame by the un-fortunate valour of the *Venetians*, and their auxiliary forces under the command of *Signior Bragadino*; who with incredible fortitude with-ſtood the furious aſſaults, made by the populous army of *Selymus* the ſecond, conducted by *Muſtapha*: and after ſurrendred it upon honourable conditions, infringed by the perjured and execrable *Baſſa*. Who entertaining at his tent with conterfeit kindneſſe the principall of them, ſuddenly picking a quarrel, cauſed them all to be murdered, the Governour excepted, whom he reſerved for more exquiſite torments. For having cut off his ears, and exhibited him by carrying of earth on his back to the deriſion of the Infidels, hee finally fley'd him alive; and ſtuffing his skin with chaffe: commanded it to be hung at the main-yard of his Galley. *Famagoſta* is ſeated in a Plain, between two promontories: in form wel-nigh quadrangular, whereof two parts are waſht with the Sea, indifferent ſtrong, and containing two miles in circumference. It ſtandeth almoſt

oppoſite unto *Tripoly*, having a haven which openeth South-eaſt; the mouth thereof being ſtraightned with two rocks which defend it from the weather. There was Saint *Barnaby* borne, there ſuffered Martyrdome under *Nero*, and there buried: to whom the Cathedrall Church was dedicated. This greatly ruined City is yet ſtrongeſt in the Iſland, the ſeat of the *Zanziack*: who was late put into an affright upon the approach of the *Florentine* ſhips, that he fully purpoſed, as is credibly reported, to have furrendred it upon their landing. But they (perhaps poſſeſt with a mutuall terrour) for-bear to attempt it. The afore-ſaid region of *Salamina* (which lyeth on the Eaſt of the Iſland) contained alſo the celebrated Cities of *Aphrodiſium*, *Tamaſſus* abounding with Vitrioll, and Verdigreaſe; *Arſinoe*, *Idalium*, and the neighbouring groves ſo chanted of; the Olympian Promontory (where *Venus* had her Temple, into which was lawfull for no woman to enter) with the hill on the oppoſite *Pedaſium*, ſquare on the top like a table, and cried unto her, as all the afore-named. In the territory of *Lapathia* comprehending the North-part, where once ſtood *Tremitus*; in the heart almoſt of the Iſland, and midſt of a goodly Plain ſtands the late regall City of *Nicoſia*; circular in form, and five miles in circumference; not yeelding in beauty (before defaced by the *Turk*) unto the principall Cities of *Italy*: taken by the afore-ſaid *Muſtapha* on the ninth of September, in the year 1570 with an un-credible ſlaughter, and death of *Dandalus* the un-warlike Governour. The chief of the priſoners, and richeſt ſpoiles, he cauſed to be imbarqued in two tall ſhips, and a great Gallion, for a preſent to ſend unto *Selymus*: when a noble and beautifull Lady, preferring an honorable death, before a life which would prove to repleat with ſlavery, and hated proſtitutions: ſet fire on certain barrells of powder, which not onely tore in pieces the veſſels that carryed her but burnt the other ſo low, that the ſea devoured their reliques. The *Franks* have their factors reſident in *Nicoſia*; partly in-habited by the ancient *Greek Cypriots*, and partly by *Turks* and *Moores*. The buildings are low, flat-rooft, the entrances little, for the moſt part aſcended by ſtairs for the more difficult entry. North of this, and upon the ſea, ſtood *Cerevina*, erected by *Cyprus*, now of great ſtrength, and called *Cerines*: yet ſurrendred to the *Turk* before it was beſieged) and at the Weſt-end of that Province, the City of the Sunne, with the Temples of *Venus*, and *Iſis*, built by *Phalerus* and *Achamus* the *Athenians*. The Mountain of *Olympus* lies on the South of *Lapathia*, high, and taking up fifty miles with his baſis; now called, The mountain of the holy Croſſe: clothed with trees of all ſorts, and ſtored with fountaines; whereon are a number of Monaſteries poſſeſt by the *Greek Coloieros* of the Order of Saint *Baſil*. South of the which even to the ſea, extendeth *Amathuſa*.

——gravidamque Amathunta metallis. Ovid. Met. l. 10. ——*heavy with mines of braſſe*:

ſo called of the City *Amathus*, now ſcarcely ſhewing her foundation, ſacred unto *Venus*, and wherein the rites of her *Adonis* were annually celebrated. Built perhaps by *Amaſis* (for I do but ſo conjecture by the name, & in that it lieth oppoſite unto *Egypt*) who was the firſt that conquered *Cyprus*. Eaſt thereof are the *Saline*, ſo named of the abundance of ſalt that is made there; where the *Turk* did firſt land his Army: the ſhore thereabout being fit for that purpoſe. On the Weſt-ſide of *Amathus* there is a promontory, in form of a pen-inſula, called formerly *Curias* (of the not far diſtant City built by the *Argives*, at this day named *Epiſcopia*, where *Apollo* had a grove hard by a promontory, from whence they were thrown that but preſumed to touch his Altar) now called the *Cape of Cats*: whereon are the ruines of a Monaſtery of *Greek Coloieros* fair when it flouriſhed, with a ſumptuous Temple, dedicated to S. *Nicholas*. The Monks, as they ſay, being obliged to foſter a number of Cats for the deſtruction of the abundance of Serpents that infeſted thoſe quarters; accuſtoming to return to the Covent at the ſound of a Bell when they had ſufficiently hunted. *Paphia* comprehendeth the Weſt of *Cyprus*: ſo called of the maritime, City built by the ſon of *Pigmalion* by his Ivory ſtatue: ſuch ſaid to be in regard of her beauty; of whom having long-lived a ſingle life (in deteſtation of thoſe luſt-full women) he became inamoured,

Illa Paphum genuit, de quo tenet inſula nomen. Ovid. Met. l. 10. *She Paphus bare, whoſe name that Iland bears.*

But *Paphus*, according to others, was built by *Cyneras* (both father & grand-father t

Adonis

Adonis) who called it so in remembrance of *Paphus* his father. This *Cyneras* having sworn to assist *Menelaus* with fifty ships, sent him onely one, with the models of the other in clay to colour his perjury. No place there was through the whole earth where *Venus* was more honoured.

And hundred fires Sabean gums consume
There in her fane, which fragrant wreaths perfume.

—ubi templum illi, centumque Sabæo
Thure calent aræ, sertisque recentibus halant.
Virg. Æn. l. 1.

Five miles from thence stands the City of *Baffo* called New *Paphos* heretofore, and built by *Agapenor*, frequented from all parts both by men and women; who went from thence in a solemn procession unto the Old, to pay their vows & celebrate her solemnities. But her Temples both in the one, and in the other (as thorow-out the whole Island) were razed to the ground by the procurement of S. *Barnaby*. West of this stood *Cythera*, a little village, at this day called *Conuchu*; sacred also unto *Venus*, and which once did give a name unto *Cyprus*. That, and not the Island that lies before *Peloponesus*, being meant by this:

Mine Amathus, high Paphos, Cythera;
Idalia groves ——

Est Amathus est celsa mihi Paphos atque Cythera;
Idaliæque domus. —— Virg. Æn. 10.

The uttermost promontory that stretcheth to the West, with the super-eminent mountain, now called *Capho*, Saint *Pifano*; bore formerly the name of the *Athenian Acamus*: East of which stood the City of *Arsinoe* (at this day *Lescare*) renowned for the groves of *Jupiter*. This Island boasts of the births of *Æsclapiades*, *Solon*, *Zeno*, the Stoick, and author of that Sect, *Apollonius*, and *Xenophon*. At the first it was so over-grown with wood, that besides the infinite wast made thereof in the melting of metalls: it was decreed that every man should inherit as much as hee could make champian. A contrey abounding with all things necessary for life; and therefore called *Macaria*. Whose wealth allured the *Romanes* to make a conquest thereof: a prey that more plentifully furnished their coffers, then the rest of their triumps. It affordeth matter to build a ship from the bottome of the keele to the top of her top-gallant, and to furnish her with tackle and munition. It produceth oile and grain of severall sorts; wine that lasteth unto eighth year, grapes whereof they make Raisins of the Sunne; Citrons, Oranges, Pomegranates, Almonds, Figs, Saffron, Coriander, Sugar-canes; sundry herbs as well Physicall as for food, turpentine, rubarbe, colloquintida, scammony, &c. But the staple commodities, are, Cotton-wools (the best of the Orient) chamolets, salt, and sope-ashes. They have plentifull Mines of brasse, some small store of gold and silver; green soder, vitrioll, allome, orpiment, white and red-lead, iron and divers kinds of precious stones of inferiour value, amongst which the emerald, and the turkie. But it is in the Summer exceeding hot, & un-healthy, and annoyed with serpents. The brooks (for rivers it hath none) rather merit the name of Torrents, being often exhausted by the Sunne: insomuch as in the time of *Constantine* the Great the Island was for six and thirty yeers together almost utterly abandoned; rain never falling during that season. It was first possessed by the sons of *Japhet*: payed tribute first the *Egyptian Amasis*: then conquered by *Belus*, and governed by the posterity of *Teucer*, untill *Cyrus* expulsed the nine kings that there ruled. But after the *Grecians* repossest the soveraignty, and kept it untill the death of *Nicocles*: and then it continued under the government of the *Ptolemees*, till the *Romans* tooke it from the last of that name: restored it was againe to *Cleopatra*, and her sister *Arsinoe*, by *Antonius*. But he over-thrown, it was made a Province of *Rome*: and with the trans-migration of the Empire, submitted to the *Pizantine* Emperours: being ruled by a succession of Dukes for the space of eight hundred yeares, When conquered by our *Richard* the first, and given in exchange for the titular Kingdome of *Jerusalem* unto *Guy* of *Lusignan*, t continued in his family, untill in the yeare 1473 it was by *Catharina Cornelia* a *Venetian* Lady, the widow to King *James* the bastard who had taken the same by strong hand from his sister *Carlotte*, resigned to the *Venetians*; who ninety seven years after did lose it to the infidels: under whose yoke it now groneth. But it is for the most part inhabited by *Grecians*, who have not long since attempted an unfortunate in-surrection. Their Ecclesiasticall estate is governed by one Arch-bishop, and three Bishops: the Metropolitan of *Nicosia*, the Bishop of *Famagosta*, *Paphus*, and *Amathus*, who live upon stipends.

Much becalmed, and not seldome crossed by contrary winds, for divers days we saw sea, and air onely (yet once within ken of a Promontory of *Lycia*, called the seven Capes) untill we approached the South-east of *Candy*, called formerly *Creta*,

Creta Jov's magni nutrix veneranda feraxque
Et frugum & pecoris——
Dionys.

Creet sacred nurse to Jove, a fruitfull ground
With corn and cattell stor'd——

and to make up the distich with that of *Homers*,

——pulchra, pinguis, circumflua.
Hom Odys. l. 19.

——faire, fat, sea-bound;

It lieth an hundred miles South-west from the lesser *Asia*, as many South-east from *Peloponesus*, and North of *Africa*, an hundred and fifty: wherefore aptly saith *Homer*,

Creta quidem terra medio est in nigro ponto.
Idem.

Creet in the midst of the dark Sea doth stand,

imitated by *Virgil*,

Creta Jovis magni medio jacet insula ponto.
Vir. Æn. l. 3.

Creet seated in the midst of seas, Joves land,

lying neither in the *Adriatike*, *Ægean*, *Carpathian*, nor *Libyan* seas: which on each side environ it. It stretcheth two hundred and fifteen miles from East to West; containing forty five in breadth, and in circuit five hundred and twenty. Full of mountains, yet those not un-profitable, affording excellent pasturage: the highest is *Ida*,

Ida frequens piceis & quercubus optima mater.
Dionys.

In pitch rich above other,
Of Okes the pregnant mother:

seated almost in the midst of the Island, now called *Psilotriti*; from whose lofty and spiny top both seas may be discerned. Where standeth a little Chappel; compact of great square stones without lime, in form of an arch: being there so exceeding cold in the heat of the Summer (at which time goats and sheep can onely graze there) that the shepheards are glad to descend before night into the valley. From thence issue many springs. Some part of it is a plain descent, some precipitate, some clothed with trees of severall kinds, but by the Cypresse especially graced. It fostreth nothing that is wild, but hares, red deer, and fallow; and is the inheritage of the *Calargy*: a family that for this thousand yeers have retained a prime repute in this Island. Two other mountains of fame there be; the one at the West end, called anciently *Leucæore*, now *la Spachia*: and other at the East-end now called *Sethia*, and anciently *Dicta*, which received that name from *Diana*, to whom this Island was greatly devoted; it signifying nets: she being an huntress & patroness of hunters:

Ades en comiti Diva Virago
Cujus regna pars terrarum
Secreta vacat——
——tua Creteas
Dextra——
Sequitur cervas: nunc veloces
Figis Damas leviore manu.
Senec. in Hipp.

Virage, thou that soveraign art
Of woods, and wastes; the Cretan Hart
Thy hand pursues, and with quick cunning
Strikes thorow the swifter Fallow running.

The story goes, how one *Britomart* a Nymph of this Island eagerly following the chase, and over-thrown ere aware in a toile, not able to free her self, the beast now rushing upon her; she vowed a Temple to *Diana*, if so be she escaped that danger; who forth-with set her on her feet; and of those nets was called *Dictynna*: *Diana* also assuming that name for the love which she bare her. The ancient Geographers do jointly affirm with *Virgil*, that the *Cretans*

Centum urbeis habitant magnas,
Virg. Æn. l. 3.

Did in an hundred ample Cities dwel:

which were not so many in the days of *Homer*:

—— in hâc nonaginta civitates,
Inter has Gnossus magna civitas ubi Minos
Per novem annos regnavit Jovis magno confabulator.
Odys. l. 19.

With ninety Cities crowned. Of those most great.
High Gnossus; for nine yeers the royall seat
Of Mines, he that talkt with Jove.

This

This City long held the Regality; ſeated in a plain, not far from the Eaſt extent of the Iſland, and from the North ſhore not above ſix furlongs; where it had a convenient haven: long ſince having nothing left but a ſound of the name; a little village there ſtanding, called *Cinoſus*. The next in dignity was

Gortina ſtrongly wall'd——

Gortina bene cincta mœnibus.
Hom. Od l. 19.

ſeated not far from the Southern baſis of *Ida*: who ſheweth what ſhe was by her ruines; there yet remaining an Aquaduct entire, ſupported by a number of arches, certain ſtragling houſes poſſeſſing the place, now named *Mataria*. The third *Cydonia*, now next to the greateſt, and called *Canea*: ſeated towards the Weſt, and on the North-ſhore; enjoying a large and ſafe harbour. Theſe three were all of thoſe hundred that remained (or at leaſt retained their repute) in the days of *Strabo*, who was of this countrey. Four onely it hath at this day: *Candy* and *Canea* fortified by Art, *Rhetymo*, and *Sitia* by nature. *Candy*, that now giveth a name to the Iſland, ſtanding upon the North-ſhore (as doe all the reſt) is a ſtrong and well inhabited City, accommodate with an excellent harbour; of which the elder *Scaliger*:

An hundred Cities finely wall'd (if trew
Fame ſings) Times waſte hath now reduc'd to few.
Small towns I judge they were. Yet what deſtroy'd
In all; alone by Candy is ſupply'd.

Centum olim cinctas operoſis mœnibus urbes
Reddidit ad paucas imperioſa dies.
Oppida parva tamen reor illa fuiſſe, ſed aucta
Quod deeſt ex reliquis Candida ſola refert.
J. C. Scal.

The whole Iſland is divided into the Provinces of *Canea*, *Rhetimo*, *Candia*, and *Sittia*, lying furtheſt Eaſt-ward: ſtrengthned both by the ſhore in few places approachable, & by the many fortreſſes. It hath no navigable rivers. It aboundeth with grain, oil, and fruits of all kinds: amongſt the reſt with the apples of *Adam*; the juyce whereof they tun up and ſend into *Turkie*, much uſed by them in their meats. The mountains afford diverſity of Phyſical herbs: as Ciſtus (& that in great quantity) from whence they do gather their Ladanum, Halimus, that reſiſteth famine, and Dictanus ſo ſoveraign for wounds; whoſe vertue was firſt found out by ſtags and bucks, that by eating thereof ejected the arrowes wherewith they were wounded. Uſed by *Venus* in the cure of her *Æneas*.

With her white hand ſhe crops from Cretan Ide
The freſh leav'd ſtalk, with flower in purple di'd,
A ſoveraign hearb well known to fearfull Dear,
Whoſe trembling ſides the winged arrows bear.

Ipſa manu genetrix Cretea carpit ab Ida
Pulveribus caulem foliis, & flore comantem
Purpureo, non illa feris incognita captis
Gramina cum tergo volueres hæſere ſagitæ.
Virg Æn. l. 1. 12.

But that which principally enricheth this countrey is their Muſcadines and Malmſies, thoſe kinds of grapes brought firſt hither from *Arviſia*, a mountain of *Chios*. Wines that ſeldome come unto us uncuted, but excellent where not, (as within the ſtraights) and compared unto *Nectar*.

Creet I confeſſe, Joves fortreſſe to be:
For Nectar onely is transferr'd from thee:

Vera equidem fateor Jovis incunabula magni:
Nam liquor haud alibi Nectaris ille venit.
J. C. Scal.

The ancient inhabitants of this Iſland are related by *Homers Ulyſſes*:

Infinite people of mixt ſpeech here dwell:
Achaians, Eteocretans, who excell
In valour; Cidons, Dorians, Trichaites,
Divine Pelaſgians.

——In hac autem homines
Multi infiniti ——
Alia alio non lingua mixta, in ipſa quidem Achivi,
Ibi autem Eteocretes magnanimi ibique Cidones,
Dorenſeſque, Trichaites, divinique Pelaſgi.
Hom Odyſſ. l. 19.

But the naturall people hereof were the *Cidonians*, and *Eteocretans*, or *Curetes*; ſo ancient that thay are fained even in this place to have their creation. The laſt named Inhabited *Ida*, *Creta* their firſt King, of whom the Iſland was ſo named. They lived in caves (for houſes then were not) and uſed no other coverture then nature afforded them. They found out many things uſefull for life; as the taming of certain beaſts, whom they gathered firſt into flocks & herds; & brought civility amongſt men, by inſtituting laws, and obſerving of diſcipline. They taught how to direct the voice

unto.

unto harmony, poſſeſſing the mind with the awe of Religion, initiating with orders and ceremonies. They found out the uſe of braſſe, & iron, with the ſword; & head-piece: the firſt inventers of ſhooting, hunting, & dancing in armour. Being called *Idæi Dactili*, either in regard of their numbers or obſerved meaſures: but according to *Diodorus*, of their ten *Ephori*. The progenie of the *Painim* gods were born in this Iſland to whom divine honours were aſcribed: to ſome for their beneficial inventions, to others for in-troducing juſtice amongſt men, repulſing of injuries & violence, cheriſhing the good, deterring the bad, ſuppreſſing by force of armes the tyrants of the earth, & relieving the oppreſſed. But that they were no other then mortals the *Cretans* themſelves do teſtifie, who affirm that *Jupiter* was not onely born & bred in their countrey, but buried, and did ſhew his Sepulchre (though reproved by *Callimachus*)

Cretes mendaces ſemper Rex alme ſepulchrum
Erexere tuum; tu vivis ſemper & usque es.

(*Still lying Cretans, ſacred King, dare rear*
Thee a tombe: thou ever liv'd, and art each where.)

on the mountain *Laſſia*: and that he was foſtered by the *Curetes* in *Æginus*, which lieth on the South of *Ida*; concealed and delivered unto them by his mother, to prevent his ſlaughter. For *Saturne* reſolved to deſtroy his male children: either having ſo compacted with his brother *Tytan*, or to prevent the Prophecie, which was that his ſon ſhould depoſe him. A cruelty uſed amongſt the *Grecians* it was (& therefore this not to be held for a fable) to expoſe the infants whom they would not foſter, unto the mercy of the Deſarts. Long after the death of theſe reputed Gods lived *Minos*, and *Rhadamant*: who for their juſtice upon earth were fained after to have been Judges in hell. Notorious is the adultery of *Phaſiphae* with the Generall *Taurus*; which gave unto Poets the invention of their *Minotaur* (ſo called they the baſtard)

Deſtinat hunc Minos thalami removere pudorē,
Multiplique domo cæcis includere tectis.
Dædalus ingenio fabrē celeberrimus artis
Ponit opus, turbatque notas & lumina flexu.
Ducit in errorem variarum ambage viarum.
Ovid. Met. l. 8.

To hide his marriage ſhame, him Minos doomes
To durance in un-explicable roomes.
The work of witty Dedalus; confounding
Th' direct by reſemblance: abounding
With winding ways, the Maze of errour rounding:

made in imitation of that in *Egypt*, as afore-ſaid. But no tract thereof remained in the dayes of *Pliny*, although at this day the inhabitants undertake to ſhew it unto ſtrangers. For between where once ſtood *Gortina*, and *Gnoſſus* at the foot of *Ida*, under the ground are many Meanders hewn out of the rock, now turning this way, & now that way: inſomuch that it is not without a conductour to be entred, which you are to hire at the adjoyning village. I have heard an Engliſh Merchant ſay (who hath ſeen it) that it was ſo intricate, and vaſt, that a guide which uſed to ſhew it unto others for twenty yeers together, loſt himſelfe therein, and was never more heard of. Within are little turrets which over-look the walls that make the diviſions, in many places not reaching to the top. But by moſt this is thought to have been but a quarry where they had the ſtone that built both *Gnoſſus*, and *Gortina* being forced to leave ſuch walls for the ſupport of the roof, and by following of the veines to make it ſo intricate. *Metellus* firſt made the *Cretans* ſtoop to the *Romanes*. After they were under the *Greek* Emperours, untill *Baldwin* the *Latine* Emperour of *Conſtantinople* beſtowed the Iſland upon *Boniface* Marqueſſe of *Monteferrato*: who ſold it to the *Venetians* in the year 1194. But in the time of Duke *Dandalus* they rebelled, and were again in the year 1343 reduced to their obedience. So remain they at this day: the *Greeks* being permitted the free exerciſe of their Religion, by whom it is for the moſt part inhabited. And although in many things they imitate the *Venetians*, yet ſtill retain they their old vices; *Liers, evill beaſts, ſlow bellies*, whereof formerly up-braided by Saint *Paul*, out of their Poet *Epimenides*. They ſtill exerciſe ſhooting; wherein throughout all ages they have excelled,

— Gnoſſiaſque agitare pharetras
Docta, nec Eois pejor Gortina ſagittis.
Lucan. l. 3.

Gnoſſians good Archers are, the uſe of bowes,
Not Parthia better then Gortina knows:

uſing the *Scythian* bow, but much better then the *Scythians*. The countrey people doe dance with their bows ready bent on their armes, their quivers hanging on their

their backs, and their ſwords by their ſides, imitating therein their anceſtors, (a cuſtome alſo amongſt the *Lacedæmonians*) called by them *Pyrricha*: and as of old, ſo uſe they to ſing in their dancings; and reply to one another. The better ſort of men are apparelled like the *Venetians*, and ſo are the women, who ſeldome ſtirre abroad, except it be to the Church, but in the night time. The common people are clothed like the *Greeks* of *Simo*, of whom we have ſpoken: the women onely wearing looſe veils on their heads, their breſts and ſhoulders perpetually naked, and died by the Sun into a loathſome tawny.

Now out of ſight of *Candie*, the winds both ſlack and contrary, wee were forced to beare North-ward of our courſe, untill we came with-in view of *Zant*; where our Maſter purpoſed to put in (ſince we could not ſhorten our way,) to furniſh the ſhip with freſh water and other proviſions. But a-non we diſcover five ſails making towards us, and imagining them to bee men of warre, made all things ready for defence. When to our better comfort they proved all *Engliſh*, and bound for *England*; with whom we conſorted: they having ſupplyed our neceſſities. Their names were the *Alithia* (Admirall,) the *Centaure* (Vice-admirall,) the *Delight*, the *Bleſſing*, and a ſhip of *Plimmouth*, called (if I forget not) the *Jonathan*. Two dayes after (the winds now ſomething more friendly) the Admiral gave chaſe to a little ſhip, which we ſuppoſed a Pirat; who left her courſe, and fled before the wind: ſo that without too much expence of time he could not approach her. We paſt by the South-ſide of *Sicilia*, and left *Malta* on the left hand: when out of hope to beſet a-ſhore (for it was the purpoſe of our Merchant before he met with theſe conſorts, to have touched at *Meſſina*) and ſadded with the apprehenſion of ſo tedious a voyage, on the ſudden the wind came about, and blowing fiercely Weſt and by North did all the night following exerciſe his fury. Whereby our ſhips rather loſing then gaining of their way, & exceedingly toſſed, the weather not likely to alter, they reſolved to put into *Malta*. So on the ſecond of June being Sunday, we entred the haven that lies on the Eaſt-ſide of the City of *Valetta*; which we ſaluted with eighteen peeces of Ordnance. But we were not ſuffered to come into the City, (though every ſhip had a neat Patent to ſhew that thoſe places from whence they came were free from the Infection) nor ſuffered to depart when the wind blew fair; which was within a day or two after. For the galleys of the Religion were then ſetting forth, to make ſome attempt upon *Barbary*; and the reaſon of the reſtraint was, leſt being taken by the Pirats, or touching upon occaſion at *Tripoly*, *Tunis* or *Argire*, their deſignes might be by compulſion or voluntarily revealed: nor would they ſuffer any frigot of their own for fear or ſurprizall, to goe out of the haven; untill many days after that the Gallies were departed. But becauſe the *Engliſh* were ſo ſtrong (a great ſhip of *Holland* putting alſo in to ſeek company and that they intended to make no more ports; on the ſixt of June they were licenſed to ſet ſail: the Maſters having the night before in their ſeverall long boats attended the return of the great Maſter (who had been abroad in his galley to view a Fort that then was building) and welcomed him home with one and twenty peeces of Ordnance.

But no intreaty could get me aboard; chooſing rather to under-goe all hazards and hardneſſe whatſoever, then ſo long a voyage by ſea, to my nature ſo irkſome. And ſo was I left alone on a naked promontory right againſt the City, remote from the concourſe of people, without proviſion, and not knowing how to diſpoſe of my ſelf. At length a little boat made towards me, rowed by an officer appointed to attend on ſtrangers that had no Prattick, leſt others by comming into their company ſhould receive the infection: who carried me to the hollow hanging of a rock, where I was for the night to take up my lodging; and the day following to be conveyed by him unto the *Lazaretta*, there to remain for thirty or forty dayes before I could be admitted into the City. But, behold, an accident, which I rather thought at the firſt to have been a viſion, then (as I found it) reall. My guardian being departed to fetch me ſome victualls, laid along, and muſing on my preſent condition, a *Phalucco* arrived at the place. Out of which there ſtept two old women; the one made me doubt whether ſhe were ſo or no, ſhe drew her face into ſo many forms, and with ſuch antick geſtures ſtared upon me. Theſe two did ſpread a *Turkie* carpet on the rock, and on that a table-cloth, which they furniſhed with variety of the choyceſt viands. Another arrived which ſet a Gallant a-ſhore with his two *Amoroſaes*, attired like Nymphs, with Lutes in their hands, full of diſport and ſorcery. For little would they ſuffer him to eat, but what

he

he received with his mouth from their fingers. Sometimes the one would play on the lute, whileſt the other ſang, and laid his head in her lap; their falſe eyes looking upon him, as if their hearts were troubled with paſſions. The attending Hags had no ſmall part in the Comedy, adminiſtring matter of mirth with their ridiculous moppings. Who indeed (as I after heard) were their mothers, born in *Greece*, and by them brought hither to trade amongſt the un-married fraternity, At length the *French* Captain (for ſuch he was, and of much regard) came and intreated mee to take a part of their banquet, which my ſtomach perſwaded me to accept of. Hee willed them to make much of the *Foreſtier*: but they were not to be taught entertainment; and grew ſo familiar, as was not much to his liking. But both hee and they, in pity of my hard lodging, did offer to bring me into the City by night (an offence, that if known, is puniſhed by death,) and back again in the morning. Whileſt they were urging me thereunto, my guardian returned; and with him a *Malteſe* whoſe father was an Engliſh man: he made acquainted therewith, did by all means dehort them. At length (the Captain having promiſed to labour my admittance into the City) they departed. When a good way from ſhore, the curtizans ſtript themſelves, and leapt into the ſea; where they violated all the preſcriptions of modeſty. But the Captain the next morning was not un-mindfull of his promiſe; ſoliciting the Great Maſter in my behalfe, as he ſate in Councill; who with the aſſent of the Great Croſſes, granted mee Prattick. So I came into the City, and was kindly entertained in the houſe of the afore-ſaid *Malteſe*: where for three weeks ſpace, with much contentment I remained.

Malta doth lie in the *Lybian* ſea, right between *Tripolis* of *Barbary*, and the South-eaſt angle of *Sicilia*; diſtant an hundred four-ſcore and ten miles from the one, and three-ſcore from the other. It containeth three-ſcore miles in circuit: and was called formerly *Melita*, of the abundance of honey. A countrey altogether champian, being no other then a rock covered over with earth, but two feet deep where the deepeſt, having few trees but ſuch as bear fruit, whereof of all ſorts plentifully furniſhed. So that their wood they have from *Sicilia*: yet there is a kind of great Thiſtle, which together with cow-dung ſerves the countrey people for fuell; who need not much in a Clime ſo exceeding hot; hotter by much then any other which is ſeated in that ſame parallel: yet ſometimes temperated by the conſ ortable winds, to which it lies open. Rivers here are none, but ſundry fountains. The ſoil produceth no grain but Barley. Bread made of it, and Olives, is the villagers ordinary diet: and with the ſtraw they ſuſtain their Cattell. Commin-ſeed, Anniſ-ſeed and honey they have here in abundance, whereof they make Merchandize: and an indifferent quantity of cotton-wooll; but that the beſt of all other. The inhabitants die more with age then diſeaſes; and heretofore were reputed fortunate for their excellency in arts and curious weavings. They were at firſt a Colony of the *Phœnicians*; who exerciſing Merchandize as far as the great Ocean, betook themſelves to this Iſland; and by the commodity of the haven attained to much riches and honour: (who yet retain ſome print of the *Punike* language, yet ſo, that they now differ not much from the *Moreſco*:) and built in the midſt thereof the City of *Melita* (now called *Malta*) giving or taking a name from the Iſland. Now whether it came into the hands of *Spain* with the Kingdome of *Sicilia* or wonne from the *Moores* by their ſwords, (probable both by their language, and that it belongeth to *Africa*) I am ignorant: but by *Charles* the fifth it was given to the Knights of *Rhodes*, as appeareth by *Maninus* of *Utina*, exhorting *Philip* the ſecond to relieve them.

situatiõ.
dist: fr Tripi: Sicil
circuit
antiẽt name
nature
fruit
fuell
climate
fountaines
graine
merchãdize
inhabitãts age
excellẽcy
first inhabitãts
haven
language
cheife city
Subjectiõ
Gift to ye Kn: of Rhodes

Eſt Melite patris munus: nam Carolus olim
Hanc dedit ejectis longo poſt tempore bello
Turcarum Rhodiis ducibus, magnoque Magiſtro.
Nunc quoque ſit Melite munus Rex magne Philippe,
Sit munus Rex magne tuum florentibus armis
Militibus noſtris, tua quos nos vivida virtus
Servet ab exitio minitantis dira tyranni.
Octav. Mauinus.

Malta's thy fathers gift: which Charles did give
Th' expulſed Knights of Rhodes, that did out-live
That long war and ſad fate, by Turks impos'd;
Be't now great Philip thine, now when enclos'd
By a dire Tyrant. Shield them from the foe:
And in ſtrong armes thy lively vertue ſhow.

This order of Knight-hood received their de-nomination from *John* the charitable Patriarch of *Alexandria*; though vowed to Saint *John Baptiſt* as their Patron. Their firſt ſeat was the Hoſpitall of St. *John* in *Jeruſalem* (whereupon they were called Knight-hoſpitallers) built by one *Gerrard*, at ſuch time as the Holy Land became famous by the ſucceſſeful expeditions of the Chriſtians; who drew divers worthy

thy Persons into that Society: approved by the Pope *Gelasius* the second. They by the allowance of *Honorius* the second, wore garments of black signed with a white crosse. *Raymond* the first Master of the Order did amplifie their Canons; instiling himselfe, *The poor servant of Christ, and Guardian of the Hospitall in Jerusalem.* In every countrey through-out Christendom they had Hospitals, and revenues assigned them: with contributions procured by Pope *Innocent* the second. They were tyed by their vowes to entertain all Pilgrims with singular humanity; to safegard their passages from thieves and incursions, and valiantly to sacrifice their lives in defence of that countrey. But the Christians being driven out of *Syria*, the Knights had the Rhodes assigned them by the *Greek* Emperour, (others say by *Clement* the fifth) which they won from the *Turk*, and lost again as afore-said: retiring from thence unto *Malta*. There are of them here seven Alberges or Seminaries: one of *France* in generall, one of *Averne*, one of *Province*, one of *Castile*, one of *Aragon*, one of *Italy*, one of *Almany*: and an eighth there was of *England*, until by *Henry* the eight dissolved, with what Justice I know not. Yet is there one that supplyes the place in the election of the Great Master. Of every one there is a Grand Prior who lives in great reputation in his countrey, and orders the affairs of their Order. Saint *Johns* without Smith-field was in times past the mansion of the Grand Prior of England. An *Irish*-man living in *Naples*, and receiving a large pension from the King of *Spain*, now beareth that title: those that come for the Order, are to bring a testimony of their gentry for six descents; which is to be examined, and approved by the Knights of their Nation: and is first to remain here a year for a probation. Nor are women exempted from that dignity; admitted by a statute made in the Master-ship of *Hugo Revelus*. Perhaps for that one *Agnis*; a Noble Lady was the Authour, as they affirm, of their Order: but that there be any now of it, is more then I could be informed. The ceremonies used in Knighting are these: First, carrying in his hand a taper of white wax, hee kneeleth before the Altar, clothed in a long loose garment, and desireth the Order of the Ordinary. Then in the name of the Father, the Son, and the holy Ghost, he receiveth a sword, therewith to defend the Catholick Church; to repulse and vanquish the enemy, to relieve the oppressed, if need should be to expose himselfe unto death for the Faith, and all by the power of the Crosse, which by the Crosse hilt is defigured. Then is he girt with a belt, and thrice strook on the shoulders with his sword, to put him in mind, that for the honour of Christ he is cheerfully to suffer whatsoever is grievous: who taking it of him, thrice flourisheth it aloft as a provokement to the adversary, and so sheaths it again; having wiped it first on his arm, to testifie that thence-forth he will live un-defiledly. Then he that gives him Knight-hood, laying his hand on his shoulder, doth exhort him to be vigilant in the Faith, and to aspire unto true honor by couragious and laudable actions, &c. Which done, two Knights do put on his spurs: gilt, to signifie that he should spurn gold as dirt, not to doe what were ignoble for reward. And so goes he to Masse with the taper in his hand; the works of piety, hospitality, and redemption of Captives, being commended unto him; told also of what he was to performe in regard of his Order. Then is asked if he be a free-man, if not joyned in matrimony, if un-vowed to another Order, or not of any profession: and if he be resolved to live among them, to revenge their injuries, and quit the authority of fecular Magistracy? Having answered thereunto, upon the receipt of the Sacrament, he vowes in this Order: *I vow to the Almighty God, to the Virgin Mary, his immaculate Mother, and to Saint John Baptist, perpetually by the help of God, to bee truly obedient to all my superiours, appointed by God and this Order: to live without any thing of mine own, and withall to live chastly.* Whereupon he is made a partaker of their priviledges, and indulgences granted unto them by the See of *Rome*. Besides other prayers, they are commanded to say a hundred and fifty Pater-nosters daily for such as have been slain in their wars. They wear ribands about their necks with brouches of the Crosse; and cloaks of black with large white Crosses set there-into on the shoulder, of fine linnen: but in time of war, they wear crimson mandilions, behind and before so crossed, over their armour. They come hither exceeding young, that they may the sooner attain to a *commendũ* at home, (whereof many be of great value) not got by favour but signiority; and are to live here for the space of five yeers (but not necessarily together) and to goe on foure expeditions. If one of them be convicted of a capitall crime, he is first publikely disgraded in the Church of Saint *John*, where he received his Knight-hood; then

strangled

ſtrangled, and thrown after into the ſea in the night-time. Every Nation do feed by themſelves in their ſeverall Alberges, and ſit at the table like Friers: but ſuch as upon ſuit doe get leave to eat apart, have ſixty crownes allowed them by the Religion yeerly; as all have five and twenty a piece for apparell. There are here reſident about five hundred, being not to depart without leave: and as many more diſperſed thorow Chriſtendome; who hither repair upon every ſummons or notice of invaſion. The Religion is their generall heir, whereſoever they die: onely each Knight may diſpoſe of a fifth part of his ſubſtance. There be ſixteen of them Counſellors of State, and of principall authority, called Great Croſſes: who wear tippets, and coats alſo under their cloaks, that be ſigned therewith. Of theſe are the Marſhall, the Maſter of the Hoſpitall, the Admirall, the Chancellour, &c. When one doth die, another is elected by the Great Maſter and his Knights, who give their voices (if I forget not) by bullets, as do the *Venetians*; whereby both envy and faction is avoided. Now if the Great Maſter fall ſick they will ſuffer no veſſel to go out of the haven, untill he be either recovered or dead, and another elected: leſt the Pope ſhould intrude into the election, which they challenge to be theirs, and is in this manner per-formed. The ſeverall Nations elect two Knights a piece of their own, and two are elected for the Engliſh from amongſt themſelves; theſe ſixteen chooſe eight, and thoſe eight doe nominate a Knight, a Prieſt, and a Frier-ſervant (who alſo wears arms) and they three chooſe the Great Maſter, out of the ſixteen Great Croſſes. This man is a *Pickard* born, about the age of ſixty, and hath governed eight yeers. His name and title, *The Illuſtrious and moſt Reverend Prince my Lord Frier Aloſius of Wignian-Court, Great Maſter of the Hoſpitall of Saint Johns of Jeruſalem: Prince of Malta, and Goza.* For albeit a Frier, (as the reſt of the Knights) yet is he an abſolute Soveraign, and is bravely attended on by a number of gallant young Gentlemen. The Clergy do wear the cognizance of the Order: who are ſubject to like laws except in military matters.

There are ſixty villages in the Iland, under the command of ten Captains; and four Cities. Old *Malta* is ſeated (as hath been ſaid before) in the midſt of the Iſland



A. *The City of Valetta.*
B. *The Caſtle of St. Hermes.*
C. *The Caſtle of St. Angelo.*
D. *Burgo.*
E. *La Inſula.*
F. *The Plat-form.*
G. *The Fort of St. Michael.*
H. *The Fountain.*

upon a hill, and formed like a ſcutchion: held of no great importance, yet kept by a garriſon. In it there is a grot; where they ſay Saint *Paul* lay when hee ſuffered ſhip-wrack, of great devotion amongſt them. The refined ſtone thereof they

they caſt into little medals, with the effigies of Saint *Paul* on the one ſide, and a Viper on the other, *Agnus Dei*, and the like: of which they vent ſtore to the forainer. They ſay, that being drunk in wine, it doth cure the venome of ſerpents: and withall, though there be many ſerpents in the Iſland, that they have not the power of hurting, although handled, and angred, be-reſt of their venome ever ſince the being here of the Apoſtle. The other three Cities (if they may all be ſo termed) are about eight miles diſtant; and not much without a muſket ſhot each of other; neer the Eaſt-end and on the North-ſide of the Iſland: where there is a double haven divided by a tongue of rock, which extendeth no further then the conveniently large entrance. The Eaſt haven reſembleth the horn of a Stag, the firſt branch (as the palm) affording an excellent harbour for the greateſt ſhips, and the ſecond for Gallies; the reſt are ſhallow. Cloſe to the upper-moſt top there is a Fountain of freſh water, which plentifully furniſheth all veſſels that do enter. On the tip of the afore-ſaid tongue ſtood the ſtrong Caſtle of St. *Hermes*, the firſt that the *Turk* beſieged: which after many furious aſſaults, twenty thouſand Cannon ſhot (whoſe horrible rorings were heard to *Meſſina*) and the loſſe often thouſand lives, they took in the yeer 1565 in the moneth of June; but to the greater glory of the vanquiſhed, that loſſe rather in-raging then diſ-heartning the remainder.

Worthy of heaven (brave ſouls) from whence you came,
Luſtre of men, of honour; live your fame,
That Malta can from Turkiſh powers defend:
Nor thouſand ſhips, nor horrid conflicts, bend
Your thoughts to fear; nor Scythian cruelty.
Angels admire your valour from on high,
Angels ſhall ſend (Slight threats and barbarous ſtrength)
Merit wiſht ſuccour. Victory at length
Will crown your toiles, and you to Olympus rear,
Mongſt Heroes old, whom better times did bear,
But if Fates would that you your beſt bloud ſpend
In bold defence, and ſo great labours end:
O valiant hearts! what better then to die
For Countrey, Churches, Altars? Greater glory
Never be-fell to man, nor ever ſhall.
Vanquiſht, you ſhall live vanquiſhers to all
Eternity: your honours, and renown'd
Exploits, ſhall ever in mens mouthes be found.

Cœlo alto demiſſæ animæ digniſſima cœlo,
Lux invicta virûm, lux nobilitatis, ab armis
Turcarum Meliten quæ fortiter auſa tueri:
Territa non acie horrenti, non mille carinis,
Sævitia aut dira Scythicæ impietati, ab alto
Mirantur ſuperi fortiſſima Pectora ab alto
Demittunt (condemne minas & barbara tela)
Speratum meritò auxilium. Victoria tandem
Excipiet feſſos, claroque reponet Olympo
Heroas inter, melior quos protulit ætas
Quod ſi fata velint patriæ pro mœnibus æres
Pugnando tantos demum finiræ labores:
Quid melius quam pro patria procumbere fortes:
Pro Paris Ariſque ſacris? cui gloria major
Contigit? aut ullo potis eſt contingere ſeclo?
Victores victi ſemper vivetis in omne
Temporis æterni ſpatium: perque ora virorum
Semper honos, ſemper clariſſima geſta fuabunt.

Octav. Manin.

Now upon the point of the Promontory which lies betweene theſe two branches of the haven where the Ships and Gallies have their ſtations, on a ſteep rock ſtands the Caſtle of Saint *Angelo*; whoſe ſtrength appeared in fruſtrating thoſe violent batteries (being next beſieged by the *Turke*) whereof it yet beareth the ſcars. At the foot of the rock are certaine Cannons planted, that front the mouth of the haven. This Caſtle is not onely divided by a trench cut thorow the rock, from the *Burgo*: a little City which poſſeſſeth the reſt of that promontory; being all a rock, hewne hollow within for their better defence; and diſ-joyned by a great deep ditch from the land. South of this, and on the next Promontory, ſtands another towne, which is called *La Iſula*: on the point thereof there is a platform, and at the other end the ſtrong fort of S. *Michael*; yet inferiour in ſtrength to that of S. *Angelo*. Here remember we the pietie of a *Mahometan*, deſcended, no doubt, of Chriſtian parentage, and favouring our Religion: who in the time of the ſtricteſt ſiege, and ſmalleſt comfort to the beſieged, leapt into the ſea, and maugre all the ſhot that was made at him, ſwam to this fort: where firſt requiring and receiving Baptiſme, he made known unto them the ſecrets of the enemy, adviſed how to fruſtrate their purpoſes, and bravely thruſt himſelfe forward in every extremity. But the Knights of the Order aſſiſting one another by their proper valour, ſo nobly behaved themſelves, that the *Turk* began to deſpair of ſucceſſe; and upon the rumored approach of the Chriſtian ſuccours (which in the beſt conſtruction by the over-circumſpect Vice-roy of *Sicilia* had been dangerouſly protracted) imbarqued themſelves, and departed. But all, ſaving *Burgo* and Saint *Angelo*, reduced into powder, and the return of the *Turk* diſtruſted, it was propounded amongſt the

Knights, to abandon the Iſland, rather then vainly to repaire, and endeavour to defend thoſe lamentable ruines; the adverſaries un-equall power; & backward aid of the Chriſtian Princes conſidered. But it too much concerned the ſtate of Chriſtendome, (eſpecially of the countries confining) it being as it were both the key and bulwark thereof, to have it ſo forſaken: Inſomuch that the Pope, the *Florentine*, and the reſt of the Princes of *Italy*, encouraged them to ſtay; aſſiſting them with money, & all neceſſary proviſion. But eſpecially the King of *Spain*; who over and above, did ſend them there three thouſand Pioners, & levyed in the Kingdome of *Naples*, & *Sicilia*, to repair their old fortreſſes and begin a new City upon that tongue of land which divideth the two havens: now almoſt abſolutely finiſhed.

This is called the City of *Valetta* in the honour of *John de Valetta*, who then was Great Maſter. Not great, but fair, exactly contrived, and ſtrong above all other: mounted a-loft, and no where aſſailable by land, but at the South-end. The walls of the reſt do joyn to the up-right rock, as it of one piece, and are beaten upon by the ſea. That towards the land, is but a narrow Iſthmos, where the rock doth naturally riſe: the ditch without hewn down exceeding broad, and of an incredible profundity, ſtrongly flankt, and not wanting what fortification can doe. This way openeth the onely gate of the City; (the other two, whereof one leadeth to Saint *Hermes*, and the other to the Eaſt haven, being but ſmall poſterns, and hard within are two great bulwarks; planted on the top with Ordnance. At the other end (but without the wall) ſtands the Caſtle of Saint *Hermes*, now ſtronger then ever, whereof (as of that of St. *Angelo*) no *French-man* can be Governour. Almoſt every where there are platforms on the walls, well ſtored with Ordnance. The walls on the in-ſide are not above ſix foot high, un-imbattell'd, & ſhelving on the out-ſide; the buildings thorow-out a good diſtance off, both to leave room for the ſouldier, and to ſecure them from battery. Neer the South-end, and on the weſt-ſide, there is a great pit hewn into the rock; out of which there is a port cut under the wall into the Weſt haven: intended (for yet un-finiſhed) to have been made an Arſenall for their gallies: that harbour being too ſhallow for ſhips: a work of great difficulty. The Market place is ſpacious; out of which the ſtreets doe point on the Round. The buildings for the moſt part uniform; all free ſtone, two ſtories high, and flat at the top: the upper roomes of moſt having out-tarraſſes. The Great Maſters Palace is a princely ſtructure, having a tower which over-looketh the whole Iſland. The chamber where they ſit in conncil, is curiouſly painted with their fights by ſea and by land; both forain and defenſive. The ſeven Alberges of the Knights, be of no mean building; amongſt whom the City is quartered. Magnificent is the Church of S. *Paul* and that of S. *Johns*: the one the ſeat of a Biſhop, and the other of a Prior. And Saint *Johns* Hoſpitall doth merit regard, not onely for the building, but for the entertainment there given: for all that fall ſick are admitted thereunto. The Knights themſelves there lodge, when hurt or diſeaſed; where they have phyſick for the body, and for the ſoul alſo (ſuch as they give.) The attendants many, the beds overſpred with fair canopies; every fort-night having change of linnen. Served they are by the junior Knights in ſilver: and every Friday by the Great Maſter, accompanied with the great croſſes. A ſervice obliged unto from the firſt inſtitution; and thereupon called Knight-Hoſpitallers. The Jeſuits have of late crept into the City, who now have a Colledge a building. Here be alſo three Nunneries: the one for Virgins, another for penitent Whores, (of impenitent here are ſtore) and the third for their baſtards.

The barrenneſſe of this Iſle is ſupplyed with the fertility of *Sicilia*, from whence they have their proviſion. The City is victualled for three years; kept under the ground, and ſupplyed with new, as they ſpend of the old. They have ſome freſh water-fountains; and the rain that falleth they reſerve in ciſterns. Beſides the Knights and their dependants, the Citizens and Iſlanders be within the muſter of their forces, in which there are not of living ſoules above twenty thouſand. They keep a court of guard nightly: and almoſt every minute of the night the watch of one fort gives two or three knolles with a bell, which is anſwered by the other in order. The Religion hath onely five Gallies; and ſtinted they are, as I have heard, to that number, (if more, they belong unto private men) and but one ſhip. The cuſtome is, or hath been, having hung out a flag, to lend money to all commers that would dice it: if they win, to repay it with advantage; if loſe, to ſerve untill their entertainment amounted to that ſumme. Now the expeditions that they make are little better then for booty: ſometimes landing in the night time on the main of *Africa*, and ſurpri-

zing

zing some village; or scowring along the coasts, they take certain small barks, which disburdened of their lading and people they suffer to hull with the weather. For they make good profit of their slaves, either imploying them in their drudgeries (they having at this instant above fifteen hundred of them) or by putting them to ransome. For ever, and anon you shall have a little boat, with a flag of treaty, come hither from *Tripoly*, *Tunis*, and *Algiers*, to agree for the redemption of captives: as to the *Malteses* to those places, who are served with the same measure. During my abode here, there arrived a bark, brought in by eight Englishmen, who had for a long time served the Turkish Pirates of *Tunis*: they bound for *Algiers*, took weapons in hand, and drove the distrustlesse *Turks* (being twice as many) into the stern, kept there by two, whilest the other dressed the sails for *Malta*. Amongst them there was one, who saying he would never be slave to a Christian, stript himself secretly, and propping up his gown, and laying his Turbant upon it, as if still there, and dropt into the sea. But the deceiver was deceived by the high land, which seemed neerer then it was: and so wearied with swimming, sunk in their sights. The Inquisition would have seized both on their persons and purchase, because they had served the Infidels: but they were protected by the Great Master (being desirous to serve him) who will not suffer their cruel authority to enter the new City; so that they are fain to reside in *Burgo*.

The *Malteses* are little lesse tawny then the *Moors*, especially those of the countrey; who go halfclad, and are indeed a miserable people: but the Citizens are altogether Frenchified; the Great Master, & major part of the Knights, being French-men. The women wear long black stoles, where-with they cover their faces (for it is a great reproach to be seen otherwise) who converse not with men, and are guarded according to the manner of *Italy*. But the jealous are better secured, by the number of allowed curtizans (for the most part *Grecians*) who sit playing in their doors on instruments; and with the art of their eyes inveigle these continent by vow, but contrary practice; as if chastity were onely violated by marriage. They here stir early and late, in regard of the immoderate heat, and sleep at noon-day. Their markets they keep on Sundays.

Now were the gallies returned with indifferent successe; & yet may stay was prorogued by the approaching festivall of their Patron: for untill that was past, no boat would stir out of the harbour. The Palace, Temples, Alberges, and other principall houses were stuck round on the out-side with lamps the evening before: and amongst other solemnities they honoured the day with the discharge of all their artillery. The Forts put forth their banners: and every Alberg the ensign of his Nation: at night having bon-fires before them. Five great ones were made in the court of the Palace; whereof the first was kindled by the Great Master, the second by the Bishop, the third by the Prior, the fourth and fifth by the Marshal and Admiral. On the four & twentieth of June I departed from *Malta* in a Falucco of *Naples*; rowed by five, and not twice so big as a wherry; yet will she for a space keep way with a galley. They use to set forth in such boats as these, two houres before Sun-set: and if they discover a suspected saile between that and night (for the *Turks* continually lie there in wait) do return again: if not, they proceed; and by the next morning (as now did we) reach the coasts of *Sicilia*.

Sicilia, the Queen of the *Mediterranean* Island, so said to be, not onely for her greatnesse (containing 700 and fourscore miles in circumference) but for her other celebrated excellencies. It beareth the form of a triangle, and was first called *Trinacria* of her: Promontories, *Pachinus*, *Pelorus*, & *Lilybæus*, after *Sicilia*, not (saith *Scaliger*) of the *Ligurian Siculi*, who expulsing the *Sicani*, inhabited in their rooms, as is for the most part believed but so called of *Scilex*, which signifieth cut & selected (as *Silex* signifieth a stone that is hewn, and chosen) in that violently divided from *Italy*,

Or seas the earth with sudden waves ore-laid,
Or cut; and new shores of the mid-land made.
Where struggling streams still toyle with might and main;
Lest flouds-torn mountains should unite again:

Qua mare tellurem subitis aut obruit undis,
Aut scidit, & medias fecit sibi littora terras.
Vis illic ingens pelagi semperque laborant
Æquora, ne rupti repetant confinia montes.
Lucan. l. 3.

Sacred of old unto *Ceres*, and *Proserpina*: for that

The gleab with crooked plough first Ceres rent;
First gave us corn, a milder nourishment:
First lawes prescribed: ——

Prima Ceres unco glebas dimovit aratro:
Prima dedit fruges alimentaque mitia terris:
Prima dedit leges. ——
Ovid Met. l. 5.

who are ſaid here firſt to have inhabited, in regard of the admirable fertility of the ſoile: the mountaines themſelves (whereof it hath many) even to their tops extraordinarily fruitful. Called by *Caio* the granary and nurſe of the people of *Rome*; by *Cicero*, the treaſury and life of the City: and *Lucan* ſpeaking of it, and *Sardinia*,

Utraque frugiferis eſt inſula nobilis arvis,
Nec plus Heſperiam longinquis meſſibus ullæ,
Nec Romana magis complerunt horrea terræ.
Ubere vix glebæ ſuperat ceſſantibus Auſtris,
Cum medium nubes Borea cogente ſub axem,
Effuſis magnum Libyæ tulit imbribus annum.
Lucan l. 3.

Both Iſlands famous for corn-bearing fields,
No forain ſoile to Italy more yields,
Nor ſo the Romane granaries doth fill;
Nor Libya when the Southern winds are ſtill;
When clouds by Boreas chac't, neer ſcorching Zone
Turn to fat ſhowers, more plentifull is known.

Vines, Sugar-canes, hony, ſaffron, and fruits of all kinds it produceth: mulberry-trees to nouriſh their ſilk-wormes, whereof they make a great in-come: quarries of porphyrie, and ſerpentine: hot baths, rivers, and lakes, repleniſhed with fiſh: amongſt which there is one called *Lago de Goridan*, formerly the Navell of *Sicilia*, for that in the midſt of the Iſland, but more anciently *Pergus*: famous for the fabulous rape of *Proſerpina*.

——non illo plura Cayſter
Carmina cygnorum labentibus audit in undis.
Sylva coronat aquas cingens latus omne, ſuiſque
Frondibus ut velo, Phœbeos ſummovet ignes,
Frigora dant rami, varios humus humida flores,
Perpetuum ver eſt——
Ovid. Met. l. 5.

Cayſters ſlowly gliding waters bear
Far fewer ſinging Swans, then are heard here.
Woods crown the lake, and cloth the banks about
With leafie veils, which Phœbus fires keeps out.
The boughes cool ſhade, the moiſt earth yields rare flowers:
Here heat, nor cold, the death-leſſe ſpring devoures.

In this Iſland is the farre ſeen mountaine of *Ætna*: the ſhady *Eryx* ſacred to *Venus*, that gave unto her the name of *Erycina*: *Hibla*, clothed with thyme, and ſo praiſed for honey. In the ſea that waſheth the South-weſt angle there is a corall found at this day. A ſoft ſhrub, green when under the water, and bearing a white berry:

Duritiem tacto capiant ut ab aëre, quodque
Vimen in æquore erat, fiat ſuper æquora ſaxum.
Ovid. Met. l. 15.

Hardneſſe aſſuming from toucht air alone;
Under the ſea a twig, above a ſtone.

and changeth into red.

We ſhall have occaſion to treat of the more celebrated Cities in the proceſſe of our Journall: now a word or two of the changes it hath ſuffered in the divers inhabitants and governours, and of their preſent condition. It is ſaid to have been firſt inhabited by the *Cyclopes*,

——propago
Contemptrix ſuperûm ſævæque avidiſſima cædis
Et violenta fuit—— Ovid. Met. l. 1.

High Heavens contemners, covetous of bloud,
Moſt violent ——

ſavage, and exerciſed in all kinds of impiety, whereupon they were ſaid to war againſt heaven: receiving that name from the form of their beavers, the ſight being round, and therefore fained to have had but one eye, and that in the forehead. Their bones in ſundry places digged up, and at this day to be ſeen, do give a ſufficient teſtimony of their Gyant-like proportions. They have yet an annuall feaſt at *Meſſena* where they carry about the ſtatue of two Giants of both ſex in proceſſion. This race extinguiſhed, the *Sicani* ſucceeded; a people of *Spain*, ſo named of the river *Sicoris* in *Catalonia*; now *Agua navall*,

Heſperios inter Sicoris non ultimus amnis.
Lucan. l. 5.

Not leaſt of the Heſperian ſtreams.

who were expulſed by the *Siculi*, a people of *Lyguria*, and both deſcended from one originall. After which the *Grecians* ſent hither their Colonies; building ſundry maritime cities, and incorporated themſelves with the inhabitants. To omit their ſeverall wars, and celebrated Tyrants; at length *Sicilia* having relinquiſhed the *Romane* amity, to take part with *Hannibal*, was by *Marcellus* reduced into the forme of a Province; and ſo held ever after (though not without ſundry defections, by the

Romane

Romane and *Greek* Emperours, untill it became a prey unto the *Goths* in the yeare 485 together with *Italy*: who about seventy years after were expulsed out of both by *Belisarius* & *Narsetes* Lieutenants to the Emperor *Justinian*. Long after it fell into the hands of the *Saracens*, by the treason of *Euphemius* a Prince of the people. Who having stoln away a certain beautifull Nun, and being pursued by Justice, fled into *Africa* to the *Saracen Amirat*, promising to deliver him the Island, so that he would make him King of the same, & to pay a great tribute yearly: which by his assistance he effected. But vengeance did swiftly follow: for passing thorow *Sicilia* in state and approaching neer unto *Syracusa*, two brethren of that City upon a sudden motion conspiring his death, & going out with the rest to meet him, as the insinuating Tyrant bowed his body to every private saluter, the one of them caught him by the hair, whileſt the other struck his head from his shoulders. So got the *Saracens* the soveraignty, and for two hundred yeers kept it. At the end of which time they were expulsed by the *Normans*, conducted by Count *Roger*. Him *Simon* succeeded, who not long out-living his father, left his State to his brother a second *Roger*: whom Pope *Innocent* the second by force of armes would have dispossest; alleaging it to be the patrimony of S. *Peter*. But he took both him and his Cardinall prisoners. Meanwhile a new Pope was elected at *Rome*: who to win Count *Roger* to his faction, gave him the title of King (as he had the possession) of both the *Siciliaes*. *William* succeeded *Roger*: the second, whom *Adrian* the fourth excommunicated, for with-holding the goods of the Church, and discharged his subjects of their fealty: who reconciled, received the Crown as from him, and from that time forward *Sicilia* was called S. *Peters* patrimony. Him succeeded *William* the second: who left behind him one onely daughter called *Constantia*; and shee a Nun. Whereupon *Clement* the third attempted by armes to have seized the Island. But *Tancred* the base son of King *Roger* (elected King by the Nobles) repulsed him. What force could not, his successor *Celestine* though to compasse by a wile: who getting *Constantia* out of the Nunnery, and dispensing with her vow; did marry her unto the Emperour *Henry* the fourth upon condition that he should pay a yearly pension for the same, and hold it in chief of the papacy: who shortly after became Lord of the whole. It were tedious to relate how oft (and in what short time) they gave it from one to another: like the ball of Discord, taken up with much Christian bloud-shed. At length *Clement* the fourth did give it from *Conradine*, unto *Charls* of *Anjou* the *French* Kings brother; betraying *Conradine* to the slaughter, who was over-come neer *Naples* in a mortall battel, and his head stricken off by *Clements* appointment. So fell the *Germans*: and so rise the *French*-men to the Kingdom of *Napels* and both the *Siciliaes*. But here some seventeen yeers after they were bid to a bitter banquet: all slaine at the tole of a bell through-out the whole Island; which is called to this day the *Sicilian* Even-song. A just reward (if Justice will countenance so bloudy a design) for their intolerable insolencies. The author of this massacre was *John de Prochita*, som-time servant to *Manfroy*, their late slain King, *Don Pedro* King of *Aragon*, had marryed *Constantia* the onely daughter of *Manfroy*. In whose right (although *Manfroy* was a bastard, a patricide, and usurper) he entred *Sicilia* in this tumult, whereunto he was privily crowned King by the generall consent of the *Sicilians*: it continuing in the house of *Aragon*, untill united to *Castile*. So it remaineth subject unto *Spain*: and is governed by a Vice-roy under the *Spanish* Council for *Italy*; which consisteth of three *Spaniards*, and three *Italians*; the Constable of *Castile* being President. Who by the Kings allowance doe institute Governours, Judges, Commanders, and dispose of titles and dignities. *Sicilia* yeelds to the coffers of *Spaine* yeerly six hundred thousand Duckates; some say, a million: but that and more drawn back again in rewards and payments. There is in it by computation about a million of souls. We may conjecture of their force by the army of *Don Garzia* of *Toledo*, consisting of three thousand horse, and ten thousand foot (and that raised but out of the South angle of the Island) to defend the large and un-fortified haven of *Augusta*, if the *Turk* should have there attempted to land, when he passed by to the invasion of *Malta*. But what was this, compared with that which we read of *Dionysius* the elder, being but Lord of *Syracusa* onely, and the adjoyning territories? who kept continually ten thousand foot-men of his guard, as many horse men, and four hundred gallies. But now there are but eight maintained about the whole Island. The summit of the lesser hills are crowned with townes, and the coasts beset with watch-towers through-out; the seas being seldome free from the *Turkish* Pirates of Africa.

The *Sicilians* are quick-witted, and pleasant: *Epicharmus* of that Nation being the first inventer of Comedies, and *Theocritus* of Pastoral Eglogues:

Ille ubi septena modulatus arundine carmen
Mulcebat silvas, non unquam tempore eodem
Siren illuctos effundit in æquora cantus.
Scyllæi tacuere canes, stetit atra Charybdis,
Et cæcus scopulis audivit jubila Cyclops.
Silius Italicus l. 14.

When he with verse to pipe apply'd, did please
Even rude woods, then no Syren sung to seas:
Scyllas dogs barkt not, black Carybdis stay'd:
The Cyclop listned whilest he played.

Empedocles doth shew their excellency in Philosophy; *Euclide* and *Archimedes* in the Mathematicks. A people greedy of honour, yet given to the ease and delight; talkative, meddlsome, dissentious, jealous, and revengful. They have their commodities fetcht from them by forainers, & withall the profit: who traffick little abroad; and are (though seated in the midst of the sea) un-expert Navigators. So supinely idle, that they sell their sugar as extracted from the cane, to the *Venetians*: and buy what they spend of them again, when they have refined it. The Duke of *Osuna* is now Vice-roy, who keeps his Court at *Palermo*, the ancient seat of the *Sicilian* Kings stiled the *Happy*, for the delightful situation now adorned with goodly buildings: and frequented by Students. It is seated on the North-side of the Island, having naturally no Port, yet one lately made by a mighty Peere, a work of great expence, and no small admiration. This Vice-roy hath well purged the countrey of Bandities, by pardoning of one for the bringing in or death of another: who did exceedingly, and yet doe too much infest it. Besides, the up-land in-habitants are so inhospitable to strangers, that between them both there is no travelling by land without a strong guard; who rob and murder whomsoever they can conveniently lay hold on. Their Religion is Romish (yet are they not so few as ten thousand who are of the tolerated *Greek* Church.) *Palermo*, *Messina*, and *Mont-royall*, have their Arch-bishops. The Bishops of *Agrigentine*, *Mazara*, and *Malta*, being under the first: the second hath *Pati*, *Cefaledi*, and *Lipari*. The third *Syracusa*. The Bishop of *Catania* is under none of them. There be in this Island seven Princes, four Dukes, thirteen Marquesses, fourteen Earls, one Viscount, and eight and forty Barons. The chief of the ancient *Sicilian* Nobility attend in the Court of *Spain*: a course of life, rather politickly commanded, then elected.

June 25 having compassed Cape *Passaro*, defended by a strong fortresse not long since erected, we rowed close under the Cliffe called *Muro del Porco*, (in that those black rocks do resemble the snowts of swine) where store of Tunny is taken. A fish that is bred (as hath been said before in the lake of *Meotis*, but groweth unto his greatnesse in the Ocean: when about the midst of May they return again into these seas. They cut them in pieces, salt them, barrell them up, and so vent them unto most places of *Europe*: esteemed here-to-fore a vile food.

Quod vocis pretium? ficcus petra funculus, & vas
Pelamidum, aut veteres Afrorum Epimenia bulbi.
Juv. Sat. 7.

What's thy tongues fee? Dry gammons, a base dish
Of Tunny: mo'ethy presents of stale fish:

and so is in my jugdement, in taste something resembling flesh, as in colour and solidity. I have read or heard how certain Merchants being bound to serve the *French* army at the siege of *Naples*, with so many tun of Tunny, and not able to perform it: hearing of a late fought battell in *Barbary*, repaired to the place, and supplyed the quantity with mans flesh dresst in the same manner: which proved so over-high a feeding (most easily converting into the like) that their bodies brake forth into loathsome ulcers; and from that infection, the disease that taketh from them the name (not known before in our parts of the world) was entroduced amongst us. And *Scaliger* in his 181 Exercise upon *Cardan*, and the 19 section doth also affirme, that it proceeded not originally from the impurity of women, but from contaction; and that the *Spaniards* did first transport these rarewares from the *Indians*: as common amongst them as the measels amongst us, and equally contagious. Which seemeth to confirm the former assertion; they having been Man-eaters for the most part. No Tunny is suffered to be sold at *Venice*, unlesse first discaskt, and searcht to the bottome. The story goes, how the *Genoaes* having seized on a part of *Venice*, and driven the *Venetians* into their houses: a woman running to a window to behold the tumult, by chance threw down a mortar of brasse, which lighting upon the head of their General, struck him dead on the earth. Whereupon discomforted, the *Genoaes* retired in such hast, that they left a number

of

of their men behind them; who saved themselves for a time by mingling with the *Venetians*, being not to be distinguished by habit, language, favour, nor behaviour. At length all generally were commanded to ascend an high tower: where (not unlike as the *Gileadites* served the *Ephramites*) a sheep being set before them, they were compelled to name it. So being distinguished (the name differing in their dialect) they were thrown down head-long. The *Genoaes* having after taken certain of their gallies, wherein were the prime of their Gentry; in revenge of that cruelty, caused them to be cut in pieces, and drest like Tunny; nailing their hands to the bottome with scedules of Tin containing their names, and so sent it thither to be sold: who bought, and almost had devoured it all, before it was discovered. But I have this onely by relation. Still winding with the shore, we entred at length the haven of *Syracusa*; and together with the Sun, made an end of that days journey.

Archias not daring to return unto *Corinth*, having un-naturally abused a youth of honest behaviour, imbarqued himselfe with certain *Corinthians* and *Dorians*, and came together with *Myscellus* unto *Delphos* to consult with the Oracle. Demanded by *Apollo*, whether it were riches or sanity that they affected: *Myscellus* said sanity, and *Archias* riches. Whereupon he commanded the one to erect *Crotona*, and the other *Syracusa*: which he did in the second yeer of the second Olympiad. Where they in short time grew so wealthy by the fertility of the soil, and benefit of the haven: that it became a proverbiall scoffe unto the too sumptuous, that they were not worth the riches of *Syracusa*. *Archias* slain by *Telephus*, whom he had formerly defiled; the Citizens converted the government into an Aristocracy. But the Nobles by a law that they had made, as jealous that some of them should have affected the tyranny, exiled one another: so that the commons assumed the government. After, to accord a dangerous sedition, they chose *Gelon* for their Tyrant; in the yeer of the Lord 3474. *Hiron* succeeded *Gelon* the good; his cruelty tempered by the instructions of *Pindarus* and *Simonides*. *Thrasibulus* his successor was expulsed by the *Syracusians* for his oppression; and the State again reduced into a Democracy: untill three-score yeers after it was usurped by *Dionysius*: a man admirably valiant. *Dionysius* his sonne succeeded as execrably vicious, (although both the hearers of *Plato*) who over-thrown by *Dion* and *Timolion*, was sent unto *Corinth*, where he lived in great poverty. So recovered the *Syracusians* lheir liberty; but had not enjoyed it above twenty yeers, when *Agathocles* (a man of a base originall) did make them stoop to a cruell subjection. He dead, and after much civill dissension, they make choice of *Hieron* the second of that name; most beautifull in body, and as beautifull in mind; whose prosperous government lasted fifty yeers; being ever a friend to the *Romanes*. *Hieronymus* his sonne, within fifteen moneths after the death of his father, was slain by his guard. Now as for the *Syracusians*, although subject themselves to these Tyrants; yet were they the masters of others: and when free, delivered many from the servitude of the Barbarous. Memorable are the fights which they had with the *Athenians* and *Carthaginians*: and glorious their victories.

Portus æquoreis sueta insignire trophæis.
Sil. Ital.

Still maintaining their own, until the fore-named *Hieronymus* sided with the *Carthaginians*; and they after him against the *Romanes*: who under the conduct of *Marcellus*, sacked their City: defended for three yeers by the especiall labour and miraculous engines of *Archimedes* that excellent Mathematician, & inventer of the Sphere.

When Jove within a little glasse survay'd
The heavens, he smil'd; and to the Gods thus said:
Can strength of mortall wit proceed thus far?
In a frail orb my works presented are,
Hither the Syracusians art translates
Heavens form, the course of things; & humane feats.
T' included spirit serv'd by star decht signes,
The living work in constant motion windes.
T' adulterate Zodiack runs a naturall year,
And Cynthias forg'd horns monethly new light bear.

Jupiter in parvo cum cerneret æthera vitro
Risit, & ad superos talia dicta dedit:
Huccine mortalis progressa potentia curæ?
Jam meus in fragili luditur orbe labor.
Jura poli, rerumque fidem, legemque virorum
Ecce Syracusius transtulit arte senex.
Inclusus variis famulatur spiritus astris,
Et vivum certis motibus urget opus.
Percurrit proprium, mentitus signifer annum,
Et simulata novo Cynthia mense redit.

Viewing

Jamque suum volvens audax industria mundum,
Gaudet, & humana sidera mente regit.
Quid falso insontem tonitu Salmonea miror?
Æ nula Naturæ parva reperta manus.
Claud. in Epig.

Viewing her own world, now bold industry
Triumphs, and rules with humane power the skie.
Salmoneus thunder, who doe I wonder at;
When a weak hand can Nature emulate?

When the City was taken, a souldier found him in his study, busie about certain Geometricall proportions; who ready to strike, was desired by him a little to stay untill he had perfected his demonstration. Who forthwith slew him, offended with his answer; to the much grief of *Marcellus*: who not onely spared his kinsfolks for his sake, but had them in great honour.

Syracusa in times past contained four conjoyning Cities, environed with a wall of two and twenty miles in circuit; *Ortygia*, *Neapolis*, *Acradina*, and *Tyche*; besides, a strong Fort called *Hexaple*, high mounted, and over-looking the whole. Seated it is on a rocky point of land, which divides the two havens. *Ortygia* stands at the uttermost extent: an Island joyned by a bridge to the rest. Wherein is the so chanted fountain of *Arethusa*; once a Nymph of *Arcadia*, (as they fable) beloved of the river *Alpheus* and turned into a spring by *Diana* for safeguard of her chastity; being conducted by her under-seas and earth, and re-ascending in this Island. Followed not-withstanding by the lover.

Sicanio prætenta sinu jacet insula contra
Plemmyrium undosum: nomen dixere priores
Ortygiam, Alphæum fama est huc Elidis amnem
Occultas egisse vias subter mare, qui nunc
Ore Arethusa tuo Sicubis confunditur undis.
Æn. l. 3.

Against Plemmyrium in Sicanian bay,
There lies an Isle, earst call'd Ortygia.
Hither Alpheus under seas (fame goes)
From Elis straid; and at thy mouth arose
Lov'd Arethuse: from whence to seas he flows.

They so conjecturing, for that this fountain was said to grow thick, and savour of garbidge, at such time as they celebrated the Olympiads: and defiled the river with the bloud & entrails of the sacrifices. But *Strabo* derides the conceit, though (besides divers more ancient authors) it be affirmed by *Seneca*, and others. The fountain is ample, and sendeth to the adjoyning sea a plentifull tribute. Before, and even in the days of *Diodorus* the *Sicilian*, a number of sacred fishes were nourished herein: so said to be, for that who-soever did eat of them (though in time of war) were afflicted with sundry calamities. Now the North-side of the rest of the City was *Neapolis*: the South-side *Acradina*, and the West-end *Tyche*, which stretcheth far into the land so named of the Temple of *Fortune*. As for the castle *Hexapyle*, it stood further off upon the summit of a rock; which *Cicero* doth call the great and magnificent labour of Tyrants: consisting of solid stone, and raised of a wonderfull height, more strong then which there could bee nothing made, or almost imagined. All being defaced by *Marcellus*, and suffering a further destruction by *Pompey*, *Syracusa* may yet say,

Illa ego sum Romæ labor atque injuria Pœni:
Pro me etiam stragis Grecia sensit onus:
Figere quæ voluere aliis in sedibus arma:
Exturbata jacent sedibus orba suis.
I. C. Scal.

Of Rome th' excessive toile, the scourge of Carthage
Am I: for me Greece also felt wars rage,
Th' Ensignes they would in forain seats have shewn,
Now hurl'd out, lie deprived of their own.

But *Augustus Cæsar* sent hither a Colony, and re-built a great part of that which lies next to *Ortygia*, with the Isle it self: whereon now there standeth a strong Castle possessing the whole compasse of the Island; divided by a deep trench (but not by the sea, from the rest of the City. The City it self is strongly walled, (then which heretofore there was nothing more goodly) not far removed on both sides from the sea: the point whereon it doth stand being but narrow towards the West, and so maketh by land a difficult approach: without which are the ruines of the old City. The principall gate is on the South-side, and neer the West-end, over which is written,

SYRACUSA CIVITAS INVICTISSIMA,
DEO ET REGI FIDELISSIMA.

the City being styled, *Syracusa* the Faithfull. The Garrison consists of two hundred Spaniards, and three hundred Towne's-men: besides certaine Horse-

men

men of the Countrey adjoyning, who serve by turnes, and are nightly sent forth to scoure and guard the sea-coast. The buildings of the City are ancient, the inhabitants grave, and their women all hid under long black stoles, not unlike the *Maltheses*. The Winter is here most temperate, no day so tempestuous; as affordeth not some sun-shine: but again they are afflicted with the in-salubrious heat of the Summer. Yet in the hottest season cool springs gush out of the rock (not to speak again of *Arethusa*) both within the walls of the City, and without; and that so neer unto the sea, that the salt doth mingle with the fresh upon every motion. Notwithstanding there is a long ancient Aquaduct, which conveyeth waters from the neerer mountains (yet reaching short of the City) where-with the City is principally furnished. The two havens that wash the South and North-sides of the City, (which by the inclining of the two opposite promontories toward *Ortygia* are defended from all weathers) doe resemble in form the figure of 8. The greatest lies towards the South, the most goodly and most famous that ever Nature or Art had a hand in; into which the litle and gentle *Anapis* doth discharge it self; joyning not far above with the fountain *Cyane*, whose conjunction hath given invention to their celebrated loves and nuptialls.

Having stayed a day at *Syracusa*, we put again to sea, and arrived before night at *Catania* the Renowned. A City more ancient then beautifull: seated on the North side of a great, but shallow bay; and therefore not to be approached by ships: the cause perhaps that it is not kept by a garrison. Once it was a Colony of the *Naxians*. But *Hieron* the first dis-planted the old inhabitants, and peopled it with other: changing also the name thereof into *Ætna*. He is said to have built it a-new: but after the death of the Tyrant, the *Catanians* recovered their City, over-threw his monument, defaced his titles, and again did call it *Catania*. Little is here note-worthy, more then that it is an University, and seated on a soile that aboundeth with all things. They have little trading, and therefore the more inhabited by Gentlemen. Of late not far from the City, an Image of our Lady was under earth (as they say) accidentally found; whose imputed miracles have got her already much fame, but not yet a Temple: contented, untill enriched by the tribute of their zeal, with a canvas pavilion. This City doth wel-nigh joyn to the skirts of *Ætna*, whereby it receiveth both losse, and (if *Strabo* may be believed) advantage. For the ejected flames have heretofore committed horrible wastes, which gave *Amphinomus*, and *Anapius*, two brethren, and occasion to become famous for their piety; who rescued their parents ingaged by the fire, and bare them away on their shoulders: whereof *Silius Italicus*,

Catania too neer Ætna; honoured,
In that it two such pious brethren bred:

——Catine nimium ardenti vicina Typheo;
Et genuisse pios quondam celeberrima fratres:
l. 13.

and *Ausonius*,

Who will forget Catania? of high fame
For piety of brothers findg'd in flame.

Quis Catinam fileat?——
Hanc ambustorum fratrum pietate celebrem;
Clar. Urb. 10.

And even at this day once in three or four years it falleth in great flakes on the countrey below, to the terror of the Inhabitants, and destruction of their vintage. But on the contrary side (according to that author) the ashes thereof doth so enrich the soil, that both vines and corn there prosper above admiration. Who reports besides, that the grasse so manured, kills the sheep that doe feed thereon unlesse within forty or fifty dayes they be let bloud in the ear. Howbeit at this day much ground about it lies waste, by means of the ejected pumis. Greatly desirous I was to haue ascended this mountain: but it required much time; besides, the countrey here-about is daily foraged by thieves, who lurk in a wood of eight miles compasse, that neighbours the City. So the next morning we departed, and sailed for the space of thirty miles about the East skirts of that mountain; whereof we now will make a description.

Ætna, called by *Pindarus* the celestiall Columne, is the highest mountain of *Sicilia*, for a great space leisurely rising: insomuch as the top is ten miles distant from the uttermost basis. It appeareth this way with two shoulders, having an

eminent

eminent head in the middle. The lower parts are luxuriously fruitfull, the middle woody, and the upper rocky, steep, and almost covered with snow: yet smoaking in the midst like many conjoyning chimnies, and vomiting intermitted flames, though not but by night to be discerned, as if heat and cold had left their contention and imbraced one another. This burning beacon doth shew her fire by night: & her smoak by day, a wonderfull way off: yet heretofore discerned far further; in that the matter perhaps is diminished by so long an expence. My self have seen both plainly unto *Malta*: and the mountain it self is to be discovered an hundred and fifty miles off by the sailer. Those that have been at the top do report, that there is there a large plaine of cinders and ashes, environed with a brow of the same; and in the midst a hill of like substance: out of which bursted a continuall wind hangs about it like a great long cloud; and often hurling forth stones, and cinders. Wherefore the story of *Empedocles* the *Sicilian* Philosopher, then whom

——Nil hoc habuisse viro præclarius in se,
Nec sanctum magis, & mirum carumque videtur,
Carmina quin etiam divini pectoris ejus
Vociferantur & exponunt præclara reperta;
Ut vix humana videtur stirpe creatus.
Lucr. l. 1.

More excellent in nothing hath brought forth,
More sacred, wonderfull, or of more worth:
His verse divinely fram'd, alowed resound
Natures deep mysteries by him out found,
As if not of an humane off-spring born:

Is by some called into question. Who (as they say) affecting divine honour, withdrew himself privately from his companions, and leapt in at the mouth thereof, but was revealed by his brazen shooes which the fire had thrown up again. For it is impossible to be approached, by reason of the violent wind, the suffocating smoak, and consuming fervour. But hear we *Virgils* description:

——horrifici——tonat Ætna ruinis:
Interdumq; atram prorumpit ad æthera nubem
Turbine fumantem piceo, & candente favilla,
Attollitque globos flammarum, & sidera lambit,
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque ex æstuat imo,
Fama est Enceladi semiustum fulmine corpus
Urgeri mole hac ingentemque insuper Ætnam
Impositam, ruptis flammam expirare caminis.
Et fessum quoties moveat latus, intremere omnem
Murmure Trinacriam, & cœlum subtexere fumo.

Æn. 1.

Ætna here thunders with an horrid noise;
Sometimes black clouds evaporeth to skies,
Fuming with pitchy curles, and sparkling fires:
Tosseth up globes of flames, to starres aspires.
Now belching rocks, the mountains entrails torn;
And groning hurles out liquid stones, thence born
Thorow th' aire in showres, and from the bottome gloes.
Enceladus, with lightning struck (fame goes)
This masse ore-whelmes: who under Ætna laid,
Expireth flames, by broken vents convey'd.
As often as he turns his weary sides,
All Sicill quakes; and smoak dayes beauty hides.

But leave we fables with their allegories, and come to the true reason; given (if fully) by *Lucretius*.

——Primùm totius subcava montis
Est natura, fere silicum, subfulta cavernis,
Omnibus est porro in speluncis ventus & aër.
Ventus enim fit ubi est agitando per citus aër.
Hic ubi percaluit, calefecitque omnia circum,
Saxa furens, qua contingit terramque & ab ollis
Excussit calidum flammis velocibus ignem:
Tollit se, ac rectis ita faucibus ejicit alte,
Funditque ardorem longe, longeque favillam
Differt, & crassa volvit caligine fumum;
Extruditque simul mirando pondere saxa:
Ne dubites quin hæc animali turbida sit vis.
Præterea magna ex parte mare montis ad ejus
Radices frangit fluctus, æstumque resorbet,
Et hoc usque mari speluncæ montis ad altas
Perveniunt subter fauces, hac ire fatendum est,
Atque efflare foras: ideoque extollere flammas,
Saxaque subjectare, & arenæ tollere nimbos.

Lib. 6.

Hollow the mountain is throughout, alone
Supported wel-nigh with huge caves of stone.
No cave but is with wind and air repleat;
For agitated air doth wind beget.
Which heats the imprisoning rocks, when hot it grows.
The earth chaft by his fury: and from those
Strides forth fire and swift flame: it self on hie
It mounts, and out at upright jaws doth flie:
And fire sheds a far-off, far off dead coles
Transports: and fumes in mystery darknesse roles.
Ejecting stones withall of wandrous size;
All which from strength of struggling winds arise.
Besides; against the Mountains roots the Main
Breaks her swoln waves, and swallowes them again.
From whence unto the summit of the ascent
The under-mining caves have their extent:
Through which the billows breath, and flames out-thrust
With forced stones, and darkning showres of dust.

Besides

Besides, *Ætna* is full of sulpher, and bitumen, apt to be kindled, and so is all *Sicilia*, the principall reason that it is so fertile. This mountain hath famed in times past so abundantly, that by reason of the smoke and aire in-volved with burning sand, the inhabitants here-about could not see one another (if we may give credit to *Cicero*) for two days together. The extraordinary eruption thereof hath been reputed ominous. For so it did after the death of *Cæsar*: when not only the Cities there-about were damnified thereby, but divers in *Calabria*. And in the yeer of the world 3982, hard before the servile wars in *Sicilia*, wherein three-score and ten thousand slaves where slain by the Prætors; it raged so violently, that *Africa* was thereof an astonished witnesse.

Hereabout inhabited the *Cyclops*, and here *Acis* hastes to the sea.

The rivall of thy ardor, Polyphome,
Flying from savage rage, into a streame
Resolv'd did both escape his foe, and joyne
O Galatea, his joy'd waves with thine.

Æmilus ille tuo quondam Polypheme calori,
Dum fugit agrestem violenti pectoris iram,
In tenues liquefactus aquas evasit & hostem,
Et tibi victricem, Galatea, immiscuit undam.
Sil. Ital. 13.

North-ward of *Ætna* lesser hills do arise in the neck one of another, all along the sea-coast, fruitfull to their tops: whereupon stand Castles and Towns, of such an height & steepnesse, as you would hardly think that they were to be ascended. Upon the nine and twentieth of June betimes in the morning, entring the straights between *Sicilia* and *Calabria*, we turned on the left hand into the haven of *Messena*.

Messena (now *Messina* the Noble) was at the first called *Zancle*, of the crookednesse of the place, which signifieth a cycle, built by the Pirates of *Catania*, for the better execution of their robberies: when *Anaxilas* Tyrant of the opposite *Rhegium*, drew to him the *Messeni* of *Peloponnesus* to displant the *Zancli*. So the *Rhegians* having overthrown them by sea, and the *Messenians* by land, & entred their City, they were enforced to flie unto their Temples & Altars, when *Anaxilas* would have put them to the sword, but *Manticlus* and *Gorgus* Captains of the *Messenians*, disswaded him from being so cruell unto a *Greek* people, who originally were of their bloud & alliance: whereupon they raised them from the Altars; and plighting faith unto one another, inhabited it together. So came it to be called *Messina*. This befell in the nine and twentieth Olympiad. But in the time of *Dionysius* the elder, it was razed by the *Carthagenian Himilcus*, & that with such hatred, as he left not so much as the ruines. About the beginning of the first Punick wars, the *Mamertini* a people of *Campania*, sent hither their Colonies, who possest the place, and re-built City; which was called for a long time after, rather *Mamertinum*: as the excellent wines that grow hereabout are called by *Martial*:

If cups of old Mamertian wine they fill,
Give it you may what name so ere you will.

Amphora Nestorea tibi Mamertina senecta,
Si detur, quodvis nomen habere potest.
l. 3. Ep. 1. 17.

The *Romans* made it their refuge in the *Sicilian* warres against the *Carthaginians*, with whom it stood and fell, as did the whole Islands. It is seated on the West-side and South-end (which is the bottome) of a bay, having behind it high hils, whereof it ascendeth a part, strongly walled, and fortified about with bulwarks, greater or lesse, to according the places necessity. Upon the West-side, and high mounted above it, stands a strong Citadel, which commandeth the whole City, manned by a garrison of *Spaniards*. South-west of it a fortresse is mounted on the top of a higher hill. And on the top of another towards the South, is the Castle of *Gonsage*: both without the walls. The City is garnished with beautifull buildings, both publique and private. *Venus*, *Neptune*, *Castor*, and *Pollux* had here their Temples; whose ruines are now the foundation of Christian Churches. Divers ancient statues are here yet to be seen. Through-out the City there are fountaines of fresh water: and toward the North-end, the ruines of an old Aquaduct. In that end which turnes to the East, about the bottome of the bay, where the City is slender, and free from con-course of people, stands the Viceroy's Palace, of no mean building, environed with delightfull gardens and orchards, to which the Arsenall adjoyneth. This end of the City points upon *Calabria*, and extendeth almost to the sea: where the land in a narrow slip running on the North, and then returning West towards the rest of the City in form of a cycle, doth make a large and admirable haven. Now on the midst of this cycle of land, there standeth an high

high Lantern, which by light in the night directeth such ships as are to enter these dangerous straights: North of which there are certain late built dry stations for Gallies: and not far bevond the Lantern where it beginneth to turn, is a very strong Castle (built by Philip the second) and guarded by *Spaniards*. The rest of that cycle is inclosed between two walls to the very point which is fortified with a bulwark: between which and the City, the haven which opens to the North, hath a spacious entrance. Here live they in all abundance and delicacy, having more then enough of food, and fruits of all kinds; excellent wines, and snow in the Summer to qualifie the heat thereof, at a contemptible rate. The better sort are *Spanish* in attire; and the meanest artificers wife is clothed in silke: whereof an infinite quantity is made by the worm, and a part thereof wrought into Stuffs (but rudely) by the workman. Eight thousand bails of raw-silke are yearly made in the Island; and five thousand thereof fetch from them (for, as hath been said before, they will not trouble themselves to transport it) at the publike Mart here kept, which lasteth all August, by the gallies of *Naples*, *Ostia*, *Ligorne*, and *Genoa*: during which time they are quitted from customes. The Gentlemen put their moneys into the common table, (for which the City stands bound) and receive it again upon their bils, according to their uses For they dare not venture to keep it in their houses, so ordinarily broken open by thieves (as are the shops and ware-houses) for all their crosse-barr'd windows, iron doors, locks, bolts and bars on the in-side: wherein and in their private revenges, no night doth passe without murder. Every evening they solace themselves along the Marine (a place left through-out between the City wall and the haven) the men on horse-back, and the women in large Caroſſes, being drawn with the slowest procession. There is to be seen the pride and beauties of the City. There have they their play-houses, where the parts of women are acted by women, and too naturally passionated; which they forbear not to frequent upon Sundayes. The Duke of *Osuna* their new Vice-roy, was here daily expected; for whom a sumptuous landing place was made, and that but to continue for a day.

The Phare of *Messina* (for so these straights are now called, the Lantern that stands on the point of *Pelorus*) is ten miles long; and against *Messina* but a mile and a half over. Insomuch that when *Himilcon* took the City, a number saved their lives (although it run with an impetuous current) by swimming into *Italy*. On the coast of *Sicilie* is *Charybdis*.

——Lævam implacata Charybdis,
Obsidet, atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, & sydera verberat unda.
Virg. Æn. l. 3.

Gulphie Charybdis doth the left side keep,
And thrice sucks to the bottome of her deep,
The toiling flouds: as often lifts on hie
Alternate waves, and leaves th' approached skie.

Once, as they fable, a ravenous woman, struck with lightning by *Jupiter*, and thrown into the sea for stealing of *Hercules* oxen; who still retaining her former nature, devoureth all that comes neer her. This whirle-pit is said to have thrown up her wracks neer *Tauromenia*; which is between it and *Cantania*. Then surely by much more out-ragious then now, and more dangerous to the sailer, by reason of their un-skilfulnesse. As now, during our passage, so heretofore, it was smooth and appeased whilest calme weather-lasted; but when the winds begin to ruffle (especially from the South) it forth-with runs round with violent eddies: so that many vessels by the means thereof do mis-carry. Right against this *Charybdis* stands that former Lantern on the neck of the haven, whereof *Scaliger* speaketh in the person of *Messina*.

Indomitæ sedeo spectatrix rura Charybdis,
Ostendoque alijs lumine grata viam.
Mortales si sic faciunt, meliore fruentur
Numine; nunc homini vera Charybdis homo.
J.C. Scal.

Un-safe Charybdis safely I survay:
And others shew with friendly light the way.
More would heaven smile on earth, did mortals so:
Man is to man Charybdis; his worst so.

The stream thorow this straight runneth towards the *Jonian* sea, whereof a part setteth into the haven, which turning about, and meeting with the rest, makes so violent an encounter, that ships (if the wind be not good) are glad to prevent the danger, by comming to an anchor.

Almost right against *Messina* stands *Rhegium* in *Italy*: a garrison town, retaining his

his ancient name, which signifieth Broken; in memory of the division of this Island from the Continent.

By force, and with vast breaches torn, this place,
(Such power hath time to alter through long space)
Of old ('tis said) asunder brake; before
Both but one land: seas throng'd between, and bore
Sicil from Italy; and making spoil
Of fields and towns, thorow narrow straights now toil.

Hæc loca vi quondam, & vasta convulsa ruinâ
(Tantum ævi longinqua valet mutare vetustas)
Dissiluisse ferunt: cum protinus utraque tellus
Una foret: venit medio vi Pontus, & undis
Hesperium Siculo latus abscidit, arvaque & urbes
Littore diductas angusto interluit æstu.
Virg. Æn. l. 3.

Separated by earth-quakes, or (which is most likely) by the continual assaults of the *Tyrrhen* and *Jonian* sea: the land being but low, and the water so shallow, that a ship may anchor in the deepest. Some think it to have been cut by the labour of man, but the crookednesse of the bays, and unequall breadth, doe confute that conjecture.

Now having stayed three days at *Messina*; on the first of July I departed: accompanied by two *Spaniards* of the garrison of *Rhegium* in another Felluca that belonged to the City. Having crossed the *Phare*, & rowed along the *Calabrian* shore for the space of five miles towards the *Thyrrhen* sea, wee were encountred by so strong a stream, that much adoe we had to hale the boat against it. At length the rope brake and in an instant we were carried a great way off: when they might have sought her in the bottome of the sea, if she had not met with her succour. That night we came unto *Scylla*, which is not past twelve miles distant from *Messina*: seated in the midst of a bay, upon the neck of a narrow mountain which thrusts it self into the sea; having at the uttermost end a steep high rock whereon there standeth a Castle. This is the rock so celebrated by the Poets: whose un-accessible height is so hyperbolically described by *Homer*, and was so obnoxious to the mariner.

But Scylla lurking in dark cave, displayes
Her face, and ships to crushing rocks betrayes.
A virgin to the twist divinely fram'd,
Her nether parts with shape of monster sham'd,
Deform'd with wombe of wolves, and dolphins tails.

At Scyllam cæcis cohibet spelunca latebris
Ora exertantem & naves in saxa trahentem.
Prima hominis facies, & pulchro pectore virgo
Pube tenus: postrema immani corpore pistrix,
Delphinum caudas utero commissa luporum.
Virg. Æn. l. 3.

She was fained to be the daughter of *Phorcus*, begotten on the Nymph *Cretheide*: being *Circes* rivall in the love of *Glaucus*. By whom preferred the envious witch infected this place with weeds and inchantments: when *Scylla* entring hereinto to bathe, was transformed into that monstrous resemblance. But she was revenged of her affected *Ulysses*.

Who hem'd about with barking monsters wrackt
Dulician ships, and in her swallowing flood
To Sea-dogs gave his fearfull men for food:

——ante quam fama secuta est
Candida succinctam latrantibus inguina monstris
Dulichias vexasse rates, & gurgite in alto
Ah timidos nautas, canibus lacerasse marinis.
Virg. Eccl. 8.

and after that was turned into a stone. And, no doubt, but the fable was fitted to the place: there being divers little sharp rocks at the foot of the greater (the dogs that so bark with the noise that is made by the re-percussed waters) frequented by Lamprons, and greater fishes that devoured the bodies of the drowned. But *Scylla* is now without danger: the current at this day not setting upon it. And wonder I do at this proverbiall verse,

Who shuns Charybdis, upon Scylla falls, Incidit in Scyllam qui vultus super Charybdim.

when these are twelve miles distant from each other. I rather conjecture that within these straights there have been divers *Charybdises* occasioned by the recoiling streams. As one there is between the South-end of this bay of *Scylla*, and the opposite point of *Sicily* (whereon standeth the ancient *Pharus*:) there the justling waves make a violent eddy: which when the winds are rough; doth more then threaten destruction to the ingaged ships, as I have heard of the Sicilians: when seeking perhaps heretofore to avoid the then more impetous turning, they have been driven by the weather upon the not far distant *Scylla*. By the Marine in *Messina* there is a fountain of white marble, where stands the statue of *Neptune* holding *Scylla* and *Charybdis* in chains; with these under written verses.

Impia nodosis cohibetur Scylla catenis;
Pergite securè per freta nostra rates.
Capta est prædatrix Siculique infamia ponti,
Nec fremit in mediis sæva Charybdis aquis

Fast binding fetters wicked Scylla hold;
Sail safely thorow our straights, brave ships behold.
Th' infamous thief that kept these seas is tane,
And fell Charybdis rageth now in vain.

West of *Sicilia* in the *Tyrrhen* sea, but South, and within sight of this place, are the *Æolians* Islands so called of

Æolus Hippotades charus immortalibus diis.
Hom. Od. l. 10.

Æolus Hippotades
Dear t' immortall Deities.

for such was his piety; he being Lord of them. He taught at first the use of the sail: & by observing of the fire & smoke that ascended from those Islands, (for heretofore they all of them flamed) prognosticated of stormes to come; & therefore was called the Soveraign of the winds. Of these were seven (but now are eleven) almost of an equall magnitude. Yet *Liparia* is the greatest (being ten miles in circuit) as also the most famous; to which the other were subject: fruitfull, and abounding with bitumen, sulphur, and allome, having also hot baths, much frequented by the diseased. In the year 1544 it was depopulated by the *Turk*: but *Charls* the fifth replanted it with *Spaniards*, and fortified the place. The fire here went out about an age agone, having (as is to be supposed) consumed the matter that fed it. *Vulcano* and *Strombolo* (of which we will only speak) do now only burn. *Vulcano* receiveth that name from his nature, consecrated formerly to *Vulcan*, and called his mansion. It is said but first to have appeared above water, about the time that *Scipio Africanus* died. A barren Island, stony and un-inhabited. It had three tunnels whereat it evaporated fire; but now hath but one, out of which it smoketh continually, and casts out stones with a horrible roaring. In the year of our Lord 1444 on the fifth of February, it flamed so abundantly, and flung forth fire and stones with such an hidious noyse, that not onely the rest of the Islands, but also *Sicilia* trembled thereat. Perhaps the last blaze; for now flame it doth not, but retaineth the rest of his terrors. Now *Strombolo* called formerly *Strongyle*, of the rotundity thereof (for all is no other then a high round mountain) doth burn almost continually at the top like a Beacon, and exceeding cleerly: so that by night it is to bee discerned a wonderfull way. These places (and such like) are commonly affirmed by the *Romane* Catholikes to be the jaws of hell: and that within, the damned souls are tormented. It was told me at *Naples* by a countrey-man of ours, and an old pensioner of the Popes, who was a youth in the days of K. *Henry*, that it was then generally bruited thorowout *England*, that M. *Gresham* a Merchant setting sail from *Palermo*, (where there then dwelt one *Anthonio* called the Rich, who at one time had two kingdoms morgaged unto him by the King of *Spain*: being crossed by contrary winds, was constrained to anchor under the lee of this Island: now about mid-day, when for certain hours it accustomedly forbeareth to flame, he ascended the mountain, with 8 of the sailers: & approaching as neer the vent as they durst; amongst other noyses they heard a voyce cry aloud, dispatch, dispatch, the rich *Antonio* is a comming. Terrified herewith they descended: and anon the mountain again evaported fire. But from so dismall a place they made all the hast that they could: when the winds still thwarting their course, and desiring much to know more of this matter, they returned to *Palermo*. And forth with enquiring of *Antonio*, it was told them that he was dead; and computing the time, did find it to agree with the very instant that the voice was heard by them. *Gresham* reported this at his return to the King: & the mariners being called before him, confirmed by oath the narration. In *Gresham* himself, as this Gentle-man said (for I no otherwise report it) it wrought so deep an impression, that he gave over all traffick; distributing his goods, a part to this kinsfolk, & the rest to good uses, retaining only a competency for himself: and so spent the rest of his life in a solitary devotion.

All the day following we staid at *Scylla*, the winds not favouring us. My *Spanish* comrads were very harsh to me, (for in these parts they detest the English, & think us not Christians) but when upon their demand I told them that I was no *Lutheran*, they exceeded on the other side in their curtesi. One of them had been in the voyage of eighty eight; and would say that it was not we, but the winds that over-threw them. On the third of July we departed, and landed that night at *Auphage*. Hereabout (as throughout this part of *Calabria*) are great store of Tarantula's; a serpent peculiar to this countrey: and taking that name from the City of *Tarentum*. Some hold

hold them to be of the kind of spiders, others of efts: but they are greater then the one, and lesse then the other, and (if that were a Tarantula which I have seen) not greatly resembling either. For the head of this was small, the legs slender & knotty, the body light, the tail spiny, & the colour dun, intermixed with spots of a sullyed white. They lurk in the sinks and privies, & abroad in slimy filth between furrows; for which cause the countrey people doe reap in bootes The sting is deadly, and the contrary operations thereof most miraculous. For some so stung, are still oppressed with a leaden sleep: others are vexed with continued waking, some fling up & down: and others are extreamly lazy. He sweats, a second vomits, a third runs mad. Some weep continually, and some langh continually, & that is the most usual. Insomuch that it is an ordinary saying to a man that is extraordinary merry, that he hath been stung by a Tarantula. Hereupon not a few have thought, that there are as many kinds of Tarantula's, as severall affections in the infected. But as over-liberall cups do not work with all in one manner; but according to each mans nature, and constitution, some weep some laugh, some are tongue-tied. some are all tongue, some sleep, some leap over tables, some kisse, and some quarrell: even so it falls out with those that are bitten. The merry, the mad, and otherwise actively disposed, are cured by musick; at least it is the cause, in that it incites them to dance indefatigably: for by labour and sweat the poyson is expelled. And musick also by a certain high excellency hath been found by experience to stir in the sad & drowsie, so strange an alacrity, that they have wearied the spectators with continued dancing. In the mean time the pain hath asswaged, the infection being driven from the heart, & the mind released of her sufferance. If the musick intermit, the malady renews, but again continued, and it vanisheth. And objects of wonder have wrought the same effects in the frantick. A Bishop of this countrey passing in the high way, and cloathed in red: one bit by a Tarantula, hooting thereat, fell a dancing about him. The offended Bishop commanded that he should be kept back, & made hast away. But the people did instantly intreat him to have compassion on the poor distressed wretch; who would forthwith die unlesse he stood still, and suffered him to continue in that exercise. So shame or opportunity inforced him to stay, untill by dancing certain houres together, the afflicted person became perfectly cured. The fourth of July we rowed against the wind, & could reach no further then *Castilion*: where the high-wrought seas detained us the day following. Our churlish Oast, because we sent for such things to the town, whereof he had none, made us also fetch our water from thence, it being a mile off: though he had in his house a plentifull fountain. And I think there are not that professe Christ a more uncivil people then the vulgar *Calabrians*. Over land there is hot travelling without assuring pillage, and hardly to be avoyded murder; although all that you have about you (and that they know it) be not worth a Dollar. Wherefore the common passage is by sea, in this manner as we passed now. Along the shore there are many of these Ostaries: but most of the towns are a good way removed, and mounted on hils with not easie accesses. Divers small forts adjoyn to the sea, and watch-towers thorowout. For the *Turks* not seldome make incursions by night: lurking in the day time about those un-inhabited Islands. Under these forts we nightly haled up our boat, and slept in our clothes on the sand. And our fare was little better then our lodging: Tunny, onions, cucumbers, and melons being our ordinary viands. Not but that we might have had better, but the souldiers were thrifty, & I was loath to exceed them. For there being but only one house at a place, they sold every thing not according to the worth, but to the necessity of the buyer. But Mulberries we might gather, and eat of free cost: dangerously un-wholesome if not pulled from the trees before Sun rise. Of them there are here every where an infinite number: insomuch that more silk is made in *Calabria*, then besides in all *Italy*. And from the leaves of those that grow higher on the mountains (for the *Apennine* stretcheth along the midst of this countrey) they gather plenty of Manna, the best of all other: which falls thereon like a dew in the night time. Here a certain *Calabrian* hearing that I was an English-man, came to me, & would needs perswade me that I had insight in magick: for that Earl *Bothel* was my countrey-man, who lives at *Naples*, and is in those parts famous for suspected Negromancy. He told me that he had treasure hidden in his house; the quantity & quality shewn him by a boy, upon the conjuration of a Knight of *Malta*: and offered to share it between us, if I could help him unto it. But I answered, that in *England* we were at defiance with the devill; and that hee would do nothing for us.

On the sixt of July we landed by noon before *Paula*, and ascended the town

high mounted on a mountain. Here was St. *Francis* born, from whom the Order of the *Minims* is derived. A mile above there is a Monaſtery conſecrated unto him: where one of his teeth, which cureth tooth-ach (if you will believe them) is to be ſeen with a rib of his, his beard, his habit, and ſandals. They ſay at *Meſſina*; that being denied paſſage by a fiſher-man, he ſwam over the Phare in his gown, (having firſt petitioned heaven) and for that was canonized. The next day we touched at *Belvidere*: then at *Liſeare*, whereof *Carolus Spinola* is Prince, whoſe elder brother was taken by the *Turks*. The conſonancy of the names, or treachery of the people, have authored the report that *Iſcariot* was here born. In the cool of the Evening we rowed to *Paleneda*. July the 8 we croſſed the bay of *Salerne*, of that ancient City ſo named; ſeated in the bottome thereof: honored with a Prince, and a famous Univerſity; but how bleſſed in the temper!

Quæ Borcæ gelidas furias contemnit Ovantis,
Torva procelloſi deſpicit arma Noti.
Medorum & ſylvis fœcundas provocat auras:
Fundit & à biferis Indica dona jugis.
Protinus Autumnus Veris cum tempore certat,
Et ver um Autumni tempore certat idem.
Hunc acceſſit Hyems ventantibus ſuda capillis;
Et peperit mirans, & ſibi poma legit.
Tuta mari fruitur; terræ dominatur amaræ;
Et Cœli mutat jura: quid ergo? Dea.

J.C. Scal.

She doth the chill rage of the North deſpiſe:
And bluſtring winds that from the South ariſe.
For pleaſant air with Media ſhe contends;
From hils twice-bearing Indian fruits deſcends.
Rich Autumn ſtriveth with the fragrant Spring:
The Spring with Autumn. Winter wondring
With flowry locks, and pregnancy un-known,
Doth bear and gather Apples of his own.
Safe ſeas, a loved ſoyle commands: Heavens free
Appointment alters. What? a Goddeſſe ſhe.

That night we arrived at a little village ſome twelve miles beyond: where we lodged, as the night before, in a little Chappell. The next morning betimes we reached the Cape: from

Alta procelloſo ſpeculatur vertice Pallas
Senec. epiſt. 77.

Whoſe ſtormy crown far of high Pallas ſees.

her Temple there being ſaid to have been erected by *Ulyſſes*; and formerly called the Promontory of *Minerva*. Here alſo ſtood a renowned *Athenæum*, flouriſhing in the ſeverall excellencies of learning & eloquence. Inſomuch as from hence grew the fable of the *Syrens*, (fained to have inhabited hereabout) who ſo inchanted with the ſweetneſſe of their ſongs, and deepneſſe of their ſcience: of both, this boaſting *Ulyſſes*:

Huc age profectus gloriose Ulyſſes ingens gloria Græcorum,
Navem ſiſte, ut noſtram vocem audias.
Non enim unquam aliquis huc præternavigavit nave nigra,
Priuſquam noſtram ſuavem ab ore vocem audiret,
Sed hic delectatus abiit & plura doctus.
Scimus enim tibi omnia quæcunque in Troia lata
Græci, Trojanique deorum voluntate paſſi:
Scimus etiam quæcunque fiunt in terra multipaſcua.
Hom. Od. l. 12.

Hither thy ſhip (of Greeks to glory) ſteere:
That our ſongs may delight thee, anker here.
Never yet man in ſable bark ſail'd by,
That gave not ear to our ſweet melody.
And parted pleas'd, his knowledge bettered far:
We know what Greeks and Trojans in Troyes war
Suſtained by the doom of Gods: and all
That doth upon the food-full Earth befal.

the ſame attributes being given unto them which were given to the Muſes. But after that theſe ſtudents had abuſed their gifts to the colouring of wrongs, the corruption of manners, and ſubverſion of good government; the *Syrens* were fained to have been transformed into monſters, and with their melody and blandiſhments, to have enticed the paſſenger to his ruin: and ſuch as came hither, conſuming their patrimonies, and poiſoning their vertues with riot and effeminacy. This Promontory is beautifully enriched with wines and fruits: of whoſe pregnancy the City that now ſtands on the extent thereof, may ſeem to be named.

Majores Maſſam dixerunt nomine, namque
Affluit omnigena commoditate ſolum.
Cunctorum hic etiam collecta eſt maſſa bonorum,
Ut meritò hoc Maſſæ nomen habere putes.
Paul Partaroll.

By th' ancient Maſſa call'd, for that the ground
Doth here with all commodities abound.
Beſides a maſſe of all good thou doſt hold:
So that of merit Maſſa nam'd of old.

We paſſed between this Cape and *Capræ*; an Iſland diſtant three miles from the ſame: ſmall & rocky, having no haven, nor convenient ſtation. But the aire is there mild, even during the Winter; being defended from the bitter North by the *Surrentine* moun-

mountaines: and by the West-wind, to which it lies open, refreshed in the Summer: possessing on all sides the pleasure of the sea, and the delicate prospects of *Vesuvius*, *Naples*, *Cuma*, and the adjoyning Islands. The *Theleboans* did first inhabited it, so called of *Thelon* the father of *Oebalus*.

Nor shall our verse the Oebalus forget,
Whom the Nymph Sebethis to Thelon bore:
Thelon then old the crown of Capræ wore,
And Theleboans rul'd——

Nec tu carminibus nostris indictus abibis,
Oebale, quem generâsse Thelon Subethide Nympha
Fertur Theloboum Capreas cum regna teneret,
Jam senior ——
Virg. Æ. l. 7.

who were originally of *Samus*. But when *Augustus Cæsar* came into these parts, it was inhabited by *Grecians*. And because an old sapless tree did flourish afresh upon his landing in the Island, he would needs have it of the *Neapolitans*, in exchange of *Ænaria*: which from thence-forth he variously beautified, and honoured with his recirements. But *Tyberius* made *Capræ* by his cruelty and lusts, both infamous and un-happy: who hither with-drawing from the affairs of the Common-wealth, (for that the Island was un-accessable on all sides by reason of the up-right clifts, except onely at one place, no man being suffered to land but upon especial admittance) hence sent his mandates of death. In the mean-time making it a very stew of incredible beastlyness: which modesty will not suffer to relate. In-somuch that *Capræ* was stiled the Island of secret lusts, and he *Capreneus*. His usuall companions were Magicians and Sooth-sayers: whereof the Satyre speaking of *Sejanus*,

The Princes Tutor glorying to be nam'd;
Sitting in caves of Capræ with defam'd
Chaldeans——

—— Tutor haberi
Principis angusta Caprearum in rupe sedentis
Cum grege Chaldæo ——
Juv. Sat. 10.

The principall of these was *Thrasyllus*; whom *Tyberius* intending on a time to thrust down from a cliffe as they walked together, in that he had failed in a former prediction, and perceiving by his looks that he was troubled in his mind, demanded the cause. Who replyed that by his art he fore-saw some hardly to be advoided danger to be neer him: whereat *Tyberius* amazed, altered his purpose. A few years before his death, the *Pharus* there standing, and spoken of by *Pampinius*,

(Pharus on Theleboan rocks sweet light
Sad Sailers (Moon-light) shews in erring night.)

Theleboumque domus trepidis ubi dulcia nautis,
Lumina noctivagæ tollit Pharus æmula Lunæ.
Stat. l. 3. Silv.

was thrown down by an earth-quake. Unto this Island they used to confine offenders: a custome that continues to this day. Amongst other Grots here is one that hath an entrance very obscure, but leads into a light-some cave, exceeding pleasant, by reason of the water dropping down from on high. About the shore there are divers ruines, sufficient witnesses of the Romane magnificency. Here is a little City (whereof there is a Bishop) of the name of the Island, having a strong forteresse; so seated, that by one alone it may be defended. And *Anacaprè*, a town erected on a higher rock, mounted by a narrow, steep, and difficult passage: yet the inhabitants by use, and with burthens on their backs ascended it with ease. Besides these, towards the North are sundry straggling habitations. The inhabitants are generally Fisher-men, and Ship-wrights; being much employed about the Navy at *Naples*. In regard whereof they made a petition, that such as were banished and confined unto this Island, might not stay in *Anacaprè* by night: least they should force or corrupt their wives in their absence. They are exempted from all payments, permitted to wear arms, yet live in great poverty, and are often at sea surprized by *Turks*, who lead them into servitute.

On the right hand we left *Surrentum*, so called of the *Syrens*; which doth require a more large description then our brevity will permit: destroyed by *Pial Bassa* in the year 1558 when drawing neer unto *Naples*, we threw all the bread we had into the sea: twenty duckats being forfeited for every loaf brought thither; for that they will have the better utterance for their own. About noon, having run all that morning before the wind, we arrived at *Naples*.

Of the time when the City was built, divers authors do differ, not to be reconciled by reason of the antiquity. Some say, an hundred seventy yeers after the destruc of *Troy*, others but twenty, and others say otherwise. No lesse dis-agree they concerning the builder, whereof the *Neapolitan* Poet,

Diceris extructa à dulci Sirene; Phaleri
Diceris, & fœlix imperiantis honor.
Diceris & Veneris gratissimus hortus, & acris
Alcidis campus diceris esse novus.
Diceris & flavæ Cereris mitissima tellus;
Diceris intonsi vinea pulchra Dei.
Non mirum; ipsa urbes superas dulcedine cunctas,
Imperio, forma, robore, fruge, mero.
Augerianus.

Built by sweet Syren; said to be built by
Stern Phaleris: his Empires happy glory.
Call'd the rare hortyard of fair Cyprades;
Call'd the new field of valiant Hercules;
Call'd the fat soile of Ceres crown'd with corn;
Call'd the rich vineyard of the God un-shorn.
No marvell: for no City like to thine,
For sweetnesse, Empire, beauty, strength, corn, wine.

But that it was first built by the inhabitans of *Cuma* is the most approved; and called *Parthenope* (a name most frequently given it by the Poets) of the *Syren Parthenope*: who was here intombed under a little hill not far from the haven, called the Mountain, divinely honoured by the *Neapolitans*; and where Oracles were said to be given: demolished after by an earth-quake. Of this *Pampinius*,

Exere semirutos subito de pulvere vultus,
Parthenope, crinemque afflato Monte sepulti
Pone super tumulos, & magni funus alumni.
Statius l. 5. Silv.

Parthenope, from earth thy looks half-bare
Forth-with advance, th' incloſing mountains torn;
And on thy sons sad hearse spred thy forc'd hair.

Now when the City began exceedingly to flourish, to the neglect and threatned desolation of *Cuma*; the *Cumans* razed it to the earth: for which being punished with a plague, they were admonished by an Oracle to rebuild it, & to offer sacrifice yearly at the tombe of the *Syren*. Of that new edification it was called *Neapolis*: but *Strabo* saith, of the new inhabitants; who were *Athenians*: and other of the *Greek* Nation. This City is not onely the Metropolis of *Campania*, but Queen of the *Picentines*, *Hirpines*, *Lucanians*, *Brutians*, *Calabrians*, *Salentines*, *Peucetians*, *Samnites*, *Vestinians*, *Ferentanians*, and *Daunians*. Her throne is answerable to her dignity: placed under a smiling heaven, in a rich and flourishing soil. Bounded on the South-east-side with a bay of the *Tyrrhen* Sea, un-acquainted with tempests; along which she stretcheth; and is backt by mountains enobled for their generous wines: whereof ascending a part, she enjoyeth the delicate prospects of *Vesuvius*, *Surrentum*, *Capra*, *Misenus*, *Porchita*, and *Ænaria*. Her beauty is inferiour unto neither. The private buildings being gracefull, and the publike stately: adorned with statues, the work of excellent work-men; and sundry preserved antiquities.

——— Hic Graiis penitus desecta metallis
Saxa; quod Eoæ respergit vena Syenes,
Synade quod mœsta Phrygiæ fodere secures
Per Cybeles lugentis agros, ubi marmore picto
Candida purpureo distinguitur area gyro.
Hic & Amyclei cæsum de monte Lycurgi
Quod viret, & molles imitatur rupibus herbas,
Hic Nomadum lucent flaventia saxa Thasosque
Et Chios, & gaudens fluctus spectare Caristos.
Statius Silv. l. 2.

Here stones there are by curious Grecians wrought,
That in Syenes speckled quarries lay:
That Phrygian tools hew at sad Synada
In wofull Cybels fields; where purple vains
The pure white marble beautifully stains.
The green, from hils cut neer Amyclis towers,
(Lycurgus soyl) resembling rocks and flowers.
Here Thasian, Chian, Nomads yellow: these
Caristos mates, that joyes to gaze on seas.

As for her strength, the hand of Art hath joyned with Nature to make her invincible. For, besides the being almost environed with the sea, and mountains not to bee transcended without much difficulty and dis-advantage; she is strongly walled, and further strengthened with three strong Castles. The one, and that impregnable, standeth aloft, and behind it, on the top of mount *Hermus*, or of *Erasmus*, (so called of a little Chappell there dedicated unto him) begun by *Charles* the second in the year 1289 and finished by *Robert* his successour: where the tower of *Bel-fort* stood, erected 119 yeers before by the *Normans*. This is a defence to the adjoyning countrey; a safeguard and a curb to the City. For it over-looketh it all: and hath both of sea and land a large survey, and no narrow command. *Charls* the fifth pulling down the old, did strongly re-build it, according to the modern fortification; cutting way about it out of the rock for the conveyance of horse-men. The gate thereof doth present this inscription.

IMPERATORIS CAROLI V. AUG. CÆSARIS JUSSU, AC PETRI TOLEDÆ VILLÆ FRANCHÆ MARCHIONIS JUSTISS. PROREGIS AUSPICIIS, PYRRHUS ALOISIUS SERINA VALENTINUS, D. JOHANNIS EQUES, CÆSAREUSQUE MILITUM PRO SUO BELLICIS IN REB. EXPERIMENTO.

F. CURAVIT. M. D. XXXVIII.

In

In the year 1587 and in the winter season it was set on fire by lightning: which taking hold of the powder, blew up all that was about it, & shook the whole City: whereof much no question had suffered, had it not been kept so neer the top of the Castle. The house of *Don Garsia* of *Toledo*, the Governour thereof, was shaken to the ground: whom I mention the rather; for that he was commonly called the fortunate Knight. On a time in a tempest a wave threw him over-board, and another cast him into another galley, and so saved him. Then also the day before this accident happned, he was removed with his family, but *Philip* the second both repaired & enlarged it. The souldiers have goodly orchards about it, to the encrease of their entertainment. A pleasant place, and pleasantly they live there: arriving at the extremity of old age through the excellency of the ayr. Within the City, neer to the sea, & aloft, there standeth another, called, The new Castle, built by *Charls* Duke of *Anjou*, King of *Naples*, by the Popes donation, and by conquest, to defend the City and under-lying haven from Maritime invasions. This Castle, *Alphonsus* the first having expulsed the *French-men*, greatly enlarged: so that at this day it may stand in comparison with the principall fortresses of *Italy*: furnished by *Charls* the fifth, & *Philip* the second, with all military provision, wherein there lyeth a strong garrison. In the midst of this Castle stands a royall Palace, adorned bravely both without & within: the seat of the Viceroy. The third Castle stands at the South-east corner of the City, upon a rock that thrusteth like an arm into the sea; & is joyned by the labour of man to the continent. It was call'd *Megaris*, either of *Megara*, the wife of *Hercules*, or of the *Megarians* which there inhabited; and *Myagra* of the hopelesse fortunes of the imprisoned there, being from thence no hope of escape. Called also the Castle of *Lucullus*, either for that he made it first an Island, or for the fish-stoves by him hewn out of the rock, and built: which yet are manifest by their ruines Whereof a late traveller:

We Megaris, with Oisters stor'd past by
Nam'd of an Egge: of old Lucullus joy,
And mansion free from the Icarian fury.
A cave yet extant, with a living spring
The bearded Barbels fitly harboring.

Ostriferam Megarim sortitam nomen ab ovo
Legimus, ut perhibent Luculli divitis olim
Gaudia, & Icario Villam solamen ab æstu.
Extat adhuc rupes intus cava, fonsque perennis
Dulcis aqua, statio barbatis commoda multis.

It is now called *Castelo del Ovo*, in regard of the form of the rock, built by *William* the third, and named for a long time the Castle of the *Normans*. Enlarged by *Charles* the first; repaired by the two Kings *Robert* and *Alphonsus*; and augmented, and strongly fortified by *Philip* the second; testified by this their ingraven inscription:

PHILIPPUS II. HISPANIARUM REX
PONTEM A CONTINENTI AD LUCULLIANAS ARCES
OLIM AUSTRI FLUCTIBUS CONQUASSATUM,
NUNC SAXIS OBICIBUS RESTAURAVIT
FIRMUMQUE REDDIDIT.
D. JOANNE ZUNICA PROREGE. A. D. M. D. XCV.

To let passe the *Arsenall* belonging to the Navy: not unfurnished of necessaries, speak we now of the *Mole*; that from the South-winds defendeth the haven: (yet is the whole bay an excellent rode:) a work of great charge & no small admiration. This stretcheth into the sea five hundred paces; first, towards the South-east, and then to the North-east; lined on the sides, and paved under foot with great square stone. In the midst whereof stands a marble fountain It was begun by *Charls* the second, enlarged by *Alphonsus* the first, but absolutely finished by the Emperour *Charls* the fifth, & *Philip* his successor. The con-course of sundry nations to this haven, doth adde an over-abundance to their native plenty, *Apulia* send them almonds, oil, hony, cattell, and cheese: *Calabria* (besides most of the afore-named) silk, manna, figs, sugar, excellent wines, minerals, and matter for the building of ships; *Sicilia* relieveth them with corn, if at any time their own soil prove un-grateful; enriching them further more with her fore-mentioned productions, *Africa* furnished them with skins. *Spain* with cloth and gold; *Elba* with steel and iron; and we with our countries commodities: so that nothing is wanting. A city dedicated from the first foundation to delight & retirement: whereunto the *Grecians* (the founders) were wholly addicted. Hither repaired the *Romans*, when either oppressed with the affairs of the world, or with misfortunes, age or infirmities; to recreate their spirits, and possesse a longed-for tranquillity. Whereunto *Pamanius* inviting his wife,

I strive

Has ego te sedes (nam nec mihi barbara Thrace,
Nec Libye natale solum) transferre laboro,
Quas & mollis hyems, & frigida temperat æstas,
Quas imbelle fretum torpentibus alluit undis.
Pax secura locis & desidis ocia vitæ;
Et nunquam turbata quies, somnique peracti.
Nulla foro rabies, aut strictæ jurgia legis,
Morum jura viris. ——
Silvan. l. 3.

I strive dear Sweet (for Libyâ nor wilde Thrace
Gave birth to me) to draw thee to this place.
This, where warm Winters, and cool Summers rain:
Washt with calm waves of the still-quiet Main.
Here vacant Life, here Peace, here Empire keeps:
Never disturbed rest, un-broken sleeps.
No noise of courts, nor wrangling strife of lawes,
Old usage is their rule, ——

And *Virgil*,

Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis oti.
Geor. l. 4.

Me Virgil, sweet Parthenope then nourisht,
who in the studies of retir'd life, flourisht.

But now the onely regall City of *Italy*, her royall Court is compleatly furnished with Princes & Commanders: her tribunalls are pestered with clamorous advocates, and litigious clients: her streets with citizens and forainers in pursuit of their delights and profits: whose ears are daily in-ured to the sound of the Drum & Fife, as their eyes to the bounding of steeds, and glistering of armours. So that she seemeth at this day to afford you all things but her former vacancy. Being first the receptacle of Philosophy, then of the Muses, and lastly, of the souldiery.

Parthenope varii statuit discrimina mundi,
Quæ tria diverso tempore sæcla dedit.
Aurea Pythagoras communis commoda vitæ,
Et docuit Sophiæ Græcia magna procos.
Altera succedens studiorum mollior ætas,
Admisit Musas debiliore sono.
Tertia vulnifici quæsivit præmia ferri
Atque equitum potuit sola tenere decus.
Sic ex privata & serva regina superstum:
Roma, quod es fueram, quæ modò sum quod eras.

J. C. Sal.

Distinguishing times changes, three of worth,
At severall times Parthenope brought forth:
Pythagoras to such as wisdome sought,
The fruits of civill life in Great Greece taught.
The next, lesse weighty, yet with happy wit,
The softer sounding Muses did admit.
The third devoted unto wars pursuit,
Of honour'd Knight-hood held the sole repute.
Obscure, a servant; now I rule a Queen:
Rome, was what thou art; and what thou hast been.

This City was first a Common-wealth of the *Athenians*: after a partaker of the *Romane* priviledges: then successively subject to the Orientall Empire. Count *Roger* the *Norman* did make it a regall City, by joyning thereunto *Apulia* and *Sicilia* on this side the *Phare* (for so was *Calabria* then called;) the first King of *Naples*: crowned in the year 1125 by *Anacletus* the Anti-pope: as also of *Sicilia*, the Island whereof wee have spoken before. These two Kingdomes suffering as it were one fortune, untill the expulsion of the *French-men* out of the last named. But the Kingdome of *Naples* continued in a direct line in the house of *Anjou*, untill *Joan* the first, the Niece unto King *Robert*, was deposed by *Urban* the sixth; because she had defended the cause of *Clement* the seventh: which *Urban* gave it unto *Charles* the Prince of *Durace*, descended of the brother of the fore-said *Robert*. Possessed after by his two children, *Ladislaus*, who was also King of *Hungaria*, (as was his father) and another *Joan*: but not without wars and rebellions. For *Joan* the first adopted *Lodowick* the Duke of *Anjou* (the second son to the King of *France*) her heir, by the assent of *Clement* the seventh. And although he was slain in battell by *Charls* of *Durace*, yet *Lodowick* his son was crowned by the said *Clement*, in vain contending for the possession with *Ladislaus* and Queen *Joan* the second. But his son *Lodowick* was called in by *Martin* the fifth, and in-vested with the roalty. Who deprived Queen *Joane* for that she refused to aid him against *Dracchius* a rebell to the Papacy. Whereupon the Queen adopted *Alphonsus* King of *Arragon* her heir, provided that he should assist her against *Lodowick* her enemy. But when he came unto *Naples*, finding all the affairs of State to be governed by her, he attempted to commit her to prison. Which she avoided by flight: and in revenge thereof revoked the former adoption: adopting her former enemy *Lodowick* in his stead. *Lodowick* dead, the Queen adopted *Renatus* his brother, and died not long after. When *Ferdinand* the base son of *Alphonsus*, pretending that the Kingdom was lapsed to the church, entred *Naples* by force, and was confirmed in the government thereof by *Eugenius*. So lost it was by the *French*, & possessed by the *Arragonians*, untill after the flight of King *Frederick*, the *French* and *Spaniards* divided it between them: under the conduct of *Lewis* the

Urban and this Clement were Popes at one time: but the latter was left out of the Catalogue of Popes, being held for a schismatick. Heupon kept his Court in Avignion.

the twelfth, and *Ferdinand* sir-named the Catholick. But the *French* were soon after driven out by the *Spaniards*, who possessed the whole; and therein doe continue to this day; not without the grudge of the other, and secret repining of the Papacy: affirming that it belongeth to the Church, together with *Sicilia*. But they have not the will to contend with so fast a friend; neither have they the power. Besides, who knows not that the one of them could not so well subsist without the other. The *Germans* in acknowledgement of their tenure of the Papacy, gave the Pope yearly eight and forty thousand ducats, together with a white horse. The money though remitted by *Julius* the second unto *Ferdinand* the Catholick, yet at this day is paid together with the white hackney. The *Spaniards* govern this kingdome by a Vice-roy: yet to be directed when occasion shall serve, by the Council appointed for *Italy*. The Vice-roy now being Duke of *Lemos*.

The so many in-novations that have happned to this un-happy kingdom, have proceeded partly from the over-much power, and factions of the Nobility: but chiefly in that the election of their Kings depended on the Popes, who deposed and crowned according to their spleens and affections: whereunto the shortnesse of their lives, and often contention for the Papacy (the assisted approving, & the resisted depriving) may be added. But the *Spaniard* hath secured his estate by the prevention of these disturbances, taking all power & greatnesse, more then titular, from the Nobility; suppressing the popular, and indeed the whole countrey by the forain souldiery garrisoned amongst them, who may obey perhaps with as much love, as galley slaves obey those that have deprived them of their fortunes and liberty. The King doth keep in this kingdome a Regiment of four thousand *Spaniards*, besides sixteen hundred in the Maritime towns and fortresses. A thousand great horse are in-rolled, and four hundred and fifty light horse-men. The battalion consists of two hundred thousand, five hundred threescore and thirteen: these are not in pay, but in time of service, and then raiseth in part; according to occasion. For every hundred fires are charged with five foot-men: and there are four millions, eleven thousand foure hundred fifty and four fires in this kingdome. These are named by certain in every town deputed for the same: but so, that if they be not well liked by their Captains, they make choise of others in their stead. The Captains & Officers in time of Peace have their standing pensions. Their strength at sea consisteth of seven and thirty gallies. But what doth the King receive from this kingdome more then trouble and title? For although the revenue and donatives (now made a revenue) with impositions, amount yearly to two millions, and fifty thousand ducats; yet defalk one million and thirty thousand thereof given ordinarily away in pensions and other largesses; the rest sufficeth not by much to maintain the garrisons, gallies, horse-men, and remainder of the souldiery.

This countrey for the better government is divided into thirteen Provinces, wherein are a thousand five hundred three-score and three Cities, and Towns, (twenty of them the seats of Arch-bishops and an hundred & seven of Bishops) those along the coasts of principal strength: and although it be a Pene-insula, yet are there few havens thorow-out, and not many safe stations. The towns and cities are subject unto nobles of sundry titles, (such as are not, have their Captains) who as they increase in number, decrease in authority: for that many of them have been bought by men of base conditions; and many of the ancient have ex-hausted their patrimonies. Besides, no office is alotted them, nor command, whereby they might attain to estimation: every Officer is countenanced against them; all their faults lookt into; justice executed upon them with rigour; their vassalls (in whose love & obedience their potency did formerly consist) now alienated from them, and being backt in their contentions are grown neglected of them. To conclude, they have lost their stings; & desperate of their liberty, nourish in their brests an hatred which they dare not expresse, much lesse put into action; having no likelihood of forain assistance: all the Princes of *Italy* being either in perfect amity with the *Spaniard*, or awed by his greatnesse. As for the *French*, their memory is deservedly hateful unto them. The body of the Nobility consists of fourteen Princes, five & twenty Dukes, thirty Marquesses, 54 Earls, and four thousand Barons. For fault of heirs male, their principalities revert to the King, who sels them most commonly to men of mean birth, and meaner spirits, who are hated of the honourable: whereby a desired envy and discord is fostered amongst them. Most of these doe live most part of the year in the City, where they have five seats for their five assemblies of *Capua*, *Nido*, *Montana*, *Spentè*, and *Laspente*.

The

The chief officers in the kingdome under the Vice-roy, are the high Constable, Chief Justice, Admirall, Great Chamberlain, Secretary, Marshall, & Chancellour. The more severe that these are to the naturalls, the greater their repute with the *Spaniard*, who enrich themselves by extorting from the other, and give a pregnant proof of the many calamities wch are incident unto all kingdomes that are governed by Deputies. Nor is the King a little abused by their avarice, and that not only in the souldiery, of whom there be fewer by an un-reasonable number then are inrolled and paid for. The taxes that are imposed upon silks, as well wrought as unwrought, hath so inhanced the price, that the forain merchant neglecteth to trade; to the great impoverishment of the citizens, whose especiall commodity doth consist in working, and quick sale thereof. And what rates are imposed upon victualls and wines, may be gathered by this, that custome of hearbs spent yearly in *Naples*, amounteth to 4000 *l.* of our money. And of wines they have such a quantity, that 12000 Buts are every season transported out of this kingdome.

Naples is the pleasanteſt of Cities, if not the most beautifull: the building all of free stone, the streets are broad & paved with brick, vaulted underneath for the conveyance of the sulledge, & served with water by fountains and conduits. Her palaces are fair; but her Temples stately, and gorgeously furnished: whereof, adding Chappells and Monasteries within her walls, & without, (for the suburbs do equall the City in magnitude) she containeth three thousand. It is supposed that there are in her three hundred thousand men, besides women and children. Their habit is generally *Spanish*: the Gentry delight much in great Horses, whereupon they prance continually thorow the streets. The number of caroſſes is incredible that are kept in this City, as of the segges not unlike to horse-litters but carried by men. These wait for fares in the corners of streets, as Water-men do at our Wharfes; where those that will not foot it in the heat, are born (if they please un-seen) about the City. None doe wear weapons without especiall admittance, but the souldiery. Their women are beholding to Nature for much beauty, or to cunning Art for a not to be discerned impostury: howsoever they excell in favour, which Art can have no hand in. They are elegantly clothed; and silk is a work-day wear for the wife of the meaneſt artificer. They are not altogether so strictly guarded as in other places of *Italy*; perhaps lesse tempted, in regard of the number of allowed Curtizans; there being of them in the City about thirty thousand.

Before we goe to *Putzol*, let us travel a little without the North-side of the City, and turn with the land as far as *Vesuvius*. Not to speak of the admirable orchards (though here every where so common as not to be admired) nor of the pleasant & profitable soyl; we will first observe the ample fountain of *Labulla*, there rising first, but supposed to proceed by concealed passages from the root of *Vesuvius*. It is called *Labulla*, in that the waters doe boyl as it were: and *Labiolo*, in that they throw themselves into the mouth of an Aquaduct: wherein under earth conveyed for the space of two miles, they divide asunder.

Parte alia qua perspicuo delabitur alveo
Irriguis Sebethus aquis, & gurgite leni
Prata secat, liquidisque terit sola roscida lymphis.
Gab. Alti.

Th' one way Sebethus through seen channell glides,
And with mild streams the dewy soyle divides:

turning to the South thorow certain marishes, and running under St. *Magdalens* bridge into the sea: whereupon called *Fiume de la Magdalena*. The other part continueth her progresse towards the City, called particularly *Formello*; but generally *Labulla*, as before the division. Whereof the *Neapolitan*.

Sed quò me rapis heu raucum purissima Nympha,
Nympha Labulla, urbem fonte perenne rigans:
Illabens subirer vicatim mœnia circum,
Perque domos largo flumine perque vias,
Atria aquis, domus omnis aquis, urbs omnis abundat
Nilis, & centum fontibus, unda venit,
Præbet ubique libens, sitienti pocula lympha
Splendidior vitro, dulcior ambrosia.
Donat. Fiane.

Ah whither Nymph forct you faint me! Labulla
Watring the town from springs that neer decay.
Through houses, by high-wayes, with streams profound
Under streets gliding, walls imbracing round:
Courts, dwellings, all the City serving so
With waters, that through hundred channels flow;
With gratefull cups to thirsty lips each where
Present, Ambrosia lesse sweet, glasse lesse cleer.

So that the whole City doth stand as it were upon rivolets, whereby it is not onely served, but purged. The former Poet thus sings of the loves of the divided streams

Care-

Care-free Sebethus (had not falfe love ſtung
His gentle breſt) thus to the river ſung:
Come to the willowes, to the vines cool ſhade,
Come, neat Labulla, to our ſongs; lov'd maid
Labulla, come. Here garlands, ſweet compoſures
O violets have I for thee in maunds of Oſiers.

Cantabat vacuis curis Sebethus ad amnem,
Si vacuus fineret perfidioſus amor:
Ipſa veni ad ſalices, et opacæ umbracula vitis,
Ipſa veni ad noſtros culta Labulla modos.
Cuka Labulla veni, ſunt hic tibi ſerta parata,
Nexa ſimul calathis, juncta ſimul violis.

The far end of this valley is confined by *Vesuvius* four miles removed, and East of the City: from whence the Sun is firſt ſeen to ariſe, as if that were his bed-chamber. This mountain had a double top: that towards the North doth end in a Plain: the other towards the South aſpireth more high, which when hid in clouds, prognoſticates raine to the *Neapolitans*. In the top there is large deep hollow, without danger to be deſcended into, in form of an Amphitheatre, in the midſt a pit which leads into the entrails of the earth, from whence the mountain in times paſt did breath forth terrible flames; the mouth whereof is almoſt choked with broken rocks and trees that are faln thereon. Next to this; the matter thrown up is ruddy, light, and ſoft: more removed, black, and ponderous: the uttermoſt brow that declineth like the ſeats in a Theatre, flouriſhing with trees, and excellent paſturage. The midſt of the hill is ſhaded with cheſnut-trees, and others, bearing ſundry fruits. The lower parts admirably clothed with vines. that afford the beſt *Greek* wines of the world: which hath given to the mountain the name of *di Sommo*, in regard of their excellency; affording to the owners the yearly revenue of 300000 ducats. They clarifie it with the white of egs, to ſuppreſſe the fuming, adding ſulphur thereunto, or ſalt, or allome. So now it hath loſt the name of *Vesuvius*, with the cauſe why it was given, which ſignifieth a ſpark, as *Vesevus* a conflagration. It flamed with the greateſt horror in the firſt, or as ſome ſay, in the third yeer of the Emperor *Titus*: where, beſides beaſts, fiſhes, and fowl, it deſtroyed two adjoyning Cities, *Herculanum*, and *Pompeios*, with the people ſitting in the Theatre. *Pliny* the naturall Hiſtorian, then Admirall of the *Romane* Navy, was ſuffocated with the ſmoak thereof.

Then remote Africk ſuffered the dire heat
Of two-fold rage, with ſhowres of duſt repleat:
Scorcht Ægypt, Memphis, Nilus felt, amaz'd;
The wofull tempeſt in Campania rais'd.
Not Aſia, Syria, nor the towers that ſtand
In Neptunes ſurges, Cyprus, Creete, (Joves land)
The ſcattered Cyclads, nor the Muſes ſeat
Minerva's town, that vaſt plague ſcap'd. Such heat,
Such vapors break forth from full jaws: then ſhown
When Earth-born, horrible Ormedon
Hot, vomits ire, beneath Veſuvius throne.

——ſenſit procul Africa tellus
Tunc ex pulvere is geminata incendia nimbis,
Senſit & Ægyptus, Memphiſque, & Nilus atrocem
Tempeſtatem illam Campano è littore miſſam.
Nec caruiſſe ferunt, Aſiam, Syriamque tremendæ
Peſte, nec extantes Neptuni è fluctibus arces,
Cyprumque Cretamque & Cycladas ordine nullo
Per pontum ſparſas; nec doctam Palladis urbem:
Tantus inexhauſtis erupit faucibus ardor,
Ac vapor; Otomedon vomeret cum fervidus iram
Terrigena horribilis Veſuvina mole ſepultus.
Hier. Borgius.

Dion affirms in a manner as much. But *Bodin*, the cenſurer of all Hiſtorians, doth deride it. Notwithſtanding *Caſſiadoras* writes as great matters of a later conflagration, whereupon *Theodoricus* (firſt King of the *Goths* in *Italy*) did remit his tribute to the damnified *Campanians*. *Marcellinus* writes, that the aſhes thereof tranſported in the air, obſcured all Europe: & that the *Conſtantinopolitans* being wonderfully affrighted therewith, (inſomuch as the Emperour *Leo* forſook the City) in memoriall of the ſame did yearly celebrate the 12 of Novemb. It alſo burnt in the 16 year of *Conſtantine* the fourth: and at ſuch time as *Belliſarius* took *Naples*, & groaned, but ejected no cinders: and again when the *Saracens* invaded *Africa*. *Platina* writes that it flamed in the year 685 prognoſticating the death of *Benedict* the ſecond, with enſuing ſlaughters, rapines, and deaths of Princes. During the Papacy of two other *Benedicts*, the eighth and the ninth, it is ſaid to have done the like. The latter, the laſt; which was in the year 1024 yet often ſince it hath been wonderfully feared. And although it hath made ſundry dreadfull devaſtations, yet the fruitfull aſhes thrown about doth ſeem to repair the fore-going loſſes, with a quick and marvellous fertility. At the foot of the hill there are divers vents, out of which exceeding cold winds doe continually iſſue, ſuch as by venteducts from the vaſt caves above *Padua* they let into their rooms at their pleaſure, to qualifie the heat of the Summer. *Spartacus* the Fencer, and ring-leader of the fugitive bond-ſlaves, no leſſe a terror unto *Rome* then *Hannibal*, did make this mountain the ſeat of his war. Where beſieged by *Clodius*,

he

he by a strange stratagem, with bonds made of vines, descended into the bottom of the hollow hill, (being long before it first begun to flame) and finding out a private passage, issued suddenly upon the un-suspecting *Romans*; seized on their tents; and pursuing his victory, over-ran all *Campania*.

A while after we went to see the antiquities of *Putzole*, with the places adjoy-



A. *The Grot of Pausilype.*
B. *Virgils sepulchre.*
C. *The Lake of Agnano.*
D. *The Court of Vulcan.*
E. *The Amphitheatre.*
F. *The Pere of Putzol.*
G. *Cicero's Academy.*
H. *Mount Gaurus.*
I. *The new Mountain.*
K. *The lake of Lucrine.*
L. *Port Julius.*
M. *The lake Avernus.*
N. *The baths of Tritulæ.*
O. *Ruines of Diana's Temple.*
P. *A Castle built by Charls the fifth.*
Q. *Mercato di Sabato.*
R. *The dead sea.*
S. *The Theatre.*
T. *Varias Villa.*
V. *The lake of Acherusia.*
X. *Arco felice.*
Y. *Licola.*
Z. *Mergellino.*

ning: where the wonderfull secrets of Nature are epitomized, and Art had congested together her incredible performances: whose ruines doe yet affirm that prodigality and luxury are no new crimes, and that we do but re-doe old vices. Hard without the City the way is crossed with *Pausilype*: the name doth signifie a releaser from cares; for that the wine (wherewith all this mountain is richly furnished) is an approved remedy for these consuming infirmities. Hear *Horace* in the person of *Teuser* exiled:

——O fortes pejoraque passi
Mecum sæpe viri, nunc vino pellite curas:
Cras ingens interabimus æquor.
Horat. l. 1. Od. 7.

Stout mates that oft with me have born a share
In harsher haps, with wine drown your care,
To morrow will we to vast seas repaire.

and again,

Siccis omnia nam dura Deus proposuit, neque
Moderaces aliter diffugiunt sollicitudines.
Quis post vina gravem militiam aut paupertem crepet?
Hor. 1. Od. 18.

All things are difficult to the dry: nor can
Care otherwise be chac't from pensive man.
Who, wine-whet, of wars toils, or want complains?

For which cause *Bacchus* was called *Liber*. But what need we in this drinking age, that exhortation of *Seneca*: which is, sometimes to divide an hair with the drunkard, by the example of *Solon* and *Archesilaus*; and that the mind is now and then a little to be cherished, and set free from an over-sad sobriety? and for that cause was wine given.

O Menelah, the Gods for ever bleſt,
Made wine t' expell grief from the troubled breſt.

O Menelae dii vinum fecere beati,
Ut curas animi pellat mortalibus acres.
Hom.

But (quoth he) rarely to be uſed liberally; leſt thereby an evill habit be attained. This mountain doth ſtretch from North-eaſt to South-weſt, in form of a proſtrated Pyramis: and although flat on the top, on each ſide ſteeply declining: South-eaſtward bordering with the ſea, and North-weſt-ward with the countrey. I will not now ſpeak of the delicate wine which it yeeldeth, neat and fragrant, of a more pleaſing guſt, and far leſſe heavy then thoſe of *Veſuvius*, nor of thoſe orchards both great and many, repleniſhed with all ſorts of almoſt to be named fruit-trees, eſpecially with oranges and lemons, which at once do delight three ſenſes, nor how grateſull the ſoil is (though ſtony) to the Tiller. The Grot of *Pauſilype* (a work of wonder) doth haſten our deſcription: which paſſes under the mountain for the ſpace of ſix hundred paces (ſome ſay of a mile,) affording a delightfull paſſage to ſuch as paſſe between *Naples* and *Putzol*, of that part of *Italy*: receiving ſo much light from the ends and tunnell in the middle, which letteth in the day from the top of the high mountain) as is ſufficient for direction. Thorowout hewn out of the living rock, paved under foot; and being ſo broad that three carts with eaſe may paſſe each by other. On the left hand, and in the midſt there is a little Chappell, where a lamp doth continually burn before the adored image of our Lady, who is ſaid to ſafeguard that place from all out-rages: which is the eaſilier believed, becauſe ſeldom any do there miſcarry. This vault, as the like is ſaid to be begun by the *Cimmerii*, a people that inhabited here-about in the time of the *Trojans* wars: though placed by *Homer* beyond the *Scythian Boſphorus*: where the air is thick and dark, deprived of the Sun (there faintly ſhining) by the lofty bordering mountains. Hereupon came the proverb of *Cimmerian* darkneſſe, where *Ovid* placeth the palace of *Somnus*.

A Cave there is neer the Cimmerians, deep
In hollow hill, the manſion of dull Sleep;
Never by Phœbus ſeen: from Earth a night
There of dim clouds aſcends, and doubtfull light.

Eſt prope Cimmerios longo ſpelunca receſſu,
Mons cavus, ignavi domus & penetralia ſomni:
Quo nunquam radiis oriens mediuſve cadenſve
Phœbus à dire poteſt, nebulæ caligine miſtæ
Exhalantur humo, dubiæque crepuſcula lucis.
Met. l. 11.

Thoſe here were ſo called, in that they dwelt in caves: living by theft, and not ſtirring abroad in the day time. They offered ſacrifice to the *Manes*, before they begun to cut theſe darkſome habitations, & from their moſt retired parts, gave oracles (or rather ſold them) to ſuch as enquired. The God of dreams is therefore aptly fained to reſide amongſt theſe dreamers, who are ſaid to have been all put to the ſword by a certain King that was deluded by their prophecies. The *Grecians* that inhabited this countrey after them, converted the *Cimmerian* caves into ſtoves, baths, paſſages, and ſuch like uſes, amplified by the ſucceeding *Romans*, who exceeded all others in prodigious and expenſive performances. Some do attribute the cutting thorow of this paſſage unto one *Baſſus*, others (but falſly) to *Lucullus*, and others to *Cocceius*; but not that *Cocceius* that was grand-father unto *Nerva*. Whereof, I know not what Poet:

Who durſt with ſteel the mountains womb invade?
Who throw the living rock a paſſage made?
Cocceius, truth declares, perform'd the ſame,
Lucullus now ſurrender thy ſtoln fame.

Viſcera quis ferro eſt auſus perrumpere montis?
Cautibus in duris quis patefecit iter?
Cocceium verum eſt laxum montemq; cavâſſe.
Vanaque jam ceſſit fama, Luculle, tua.

Others there are that report that *Virgil* effected it by art magick, (and *Virgils* Grot it is called by many:) but who ever heard that *Virgil* was a Magician? *Seneca* tormented in this then horrid paſſage doth call it a long dark dungeon: and further ſaith, that if it had light, the ſame would prove but un-profitable, by reaſon of the raiſed duſt which thickned the air and fell down again. And *Petronius*, that they uſed to paſſe thorow it with their bodies declining. Yet *Strabo* that lived before either, hath written that it received light from the top, and was of that height and largeneſs, that two carts might paſſe each by other. But the height, belike, was afterward choked with earth-quakes, and the paſſage with rubbidge. And in proceſſe of time it afforded no paſſage, but enforced they were to clamber over the mountain: untill *Alphonſus* the firſt did cleanſe, enlarge, and by cutting the jaws more high, did enlighten it. But *Peter* of *Toledo*, Vice-roy of this kingdome, beſtowed thereon that perfection which now it retaineth.

Before you enter this Grot, upon the right hand aloft in the up-right rock, in a concave, there are certain ſmall pillars if I forget not, ſuſtaining an Urn; which was told me to be the Sepulchre of *Virgil*: but erroneouſly. For that ſtandeth above, right over the entrance, in form of a little Oratory, which the Ivie and Mirtle do clothe with their naturall tapeſtry; and which is to be wondred at, (if it grow as they ſay, of it ſelf) a Lawrel thruſteth out her branches at the top of the ruined Cupola, to honor him dead, that merited it living. In the midſt of the monument ſtood the Urn that contained his aſhes, ſupported by 9 pillars, whereon was ingraven this Diſtick:

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope. cecini paſcua, rura, duces.

Of fields, farmes, fights I ſung: life Mantua gave,
Calabria death, Parthenope a grave.

Seen by *Peter* of *Stephano* (who was alive within theſe forty years) as himſelf reporteth. But one doth affirm (though contradicted by others) that the *Neapolitans* did give that Urn to the *Mantuans*; upon their importunate ſuit. Others, that their Regular Prieſts did convey it to their adjoyning Covent; & from thence to have been born away by the Cardinal of *Mantua*, who dying in *Genoa* in his return there left it. But if either were true: no doubt but ſome memoriall would have remained of ſo coveted a poſſeſſion: eſpecially by the *Mantuan* who held themſelves ſo honored in his birth, that they ſtampt their coin with his figure. But rather it ſhould ſeem that through time and negligence thoſe reliques are periſhed.

Quod ſciſſus tumulus, quod fracta ſit unda; quid inde?
Sat celebri, locus nomine vatis erit,
In antiq. monum.

What though the Tomb be torn, th' Urn broke? the place
The Poets name abundantly doth grace.

He was born at *Ande*, a little Hamlet by *Mantua*: he lived 52 years, & died at *Brunduſium*, the 22 of September, in the 190 Olympiad: having retired himſelf into *Calabria* to perfect his Æneads. He willed that his bones ſhould be buried at *Naples*, where he had long-lived: (which was performed by *Auguſtus* & *Mœcenas*, made his heirs by his teſtament) even in theſe groves where he had compoſed his Eclogs, and Georgicks. Purchaſed they were after by *Silius Italicus*; who religiouſly celebrated his birth-day, and frequented this monument with a great devotion as it had been a Temple. Nor leſſe was it adorned by *Statius Pompinius*.

——— & genitale ſolum
Litus ubi Auſonio ſe condidit hoſpita portu
Parthenope, tenues ignoro pollice chordas
Pulſo, Maroneique ſedens in margine Templi
Sumo animum & magni tumulis adcanto magiſtri.
l. 4. Solu.

Following the fertile ſhore, where the fair gueſt
Partherope in Auſonian port doth reſt;
My ruder hands to ſtrike the ſtring preſume.
Sitting by Maro's Temple, I aſſume
Courage, and ſing to my great Maſters Tombe.

It is fabled that the ghoſt of *Virgil* hath been ſeen here-about: whereof a Poet of theſe later times,

Anne etiam ut fama eſt vatis placidiſſima ſæpe
Inter adoratum cernitur umbra nemus:
Fœlices oculi, fortunatiſſima ſylva,
Et quidquid ſancto naſcitur in memore!
M. Ant. Flam.

True it is that this gentle ghoſt hath been
Amongſt theſe fragrant groves ſo often ſeen.
O happy eyes, woods fortunat!
What ere within your ſacred confines grow!

Having paſſed thorow the afore-ſaid Grot to our no ſmall aſtoniſhment, wee followed the way of *Putzol* thorow a levell ſo clothed with fruit-trees, and under-growing grain, as if it had been but one entire orchard. After a while we turned on the right hand a little to the lake of *Agnano*, three miles well-nigh in circuit; round, and included within high mountains. The water thereof is ſwiet at the top, and ſalt underneath, by reaſon of ſome minerall ſo deep in the midſt, that the inhabitants ſay, that it hath no bottome. In the Spring of the year whole heaps of ſerpents involved together do fall there-into from the crannies of the high rocks, and are never more ſeen again. Whereupon it taketh that name, *quaſi aqua Anguium*. Nothing liveth in it but frogs: the occaſion that it is ſo frequented by fowl in the Summer. The habitations here-about are abandoned, as un-wholſome:

yet is that inconveniency liberally recompenced by the infinite quantity of line that is there watered, to the not to be believed benefit of the owners: the nature of the water being such, as in eight and forty hours it prepareth it. Within the compasse of the mountains, and neer to the Lake, is the naturall Stove of St. *German*.



A. *The entrance of the Grot of Pausilype towards Naples.*
B. *The Castle of Mevmus.*
C. *Castello Novo.*
D. *Castello dell Ovo.*
E. *The Mountain Vesuvius.*

Well call'd a stove that water wants; meer heat
Of aire insulphur'd makes the Patient sweat.
Before 't a lake; where frogs and snakes abound,
Which beasts avoid, no fish is therein found.
Who enters under this small roof, as snow
Warm'd by the Suns reflexe, resolveth so.
It cheers the spirits, cleers the stomacks glut:
Warmes water, (into any vessell put;)
Which weak consumptions cures, the bowels heals;
And ulcers drives that flattering skin conceals,
Here German Capuas Prelate, thee distrest
Pascasius found, and help to aboads more blest.

Absque liquore domus bene sudatoria dicta;
Nam solo patiens aêre sudat homo,
Ante domum lacus est ranis plenusque colubris,
Nec fera nec pisces inveniantur ibi.
Ingreditur si quis parvæ testudinis umbram,
More nivis tactæ corpora sola madent.
Evacuat Chymos, leve corpus reddit in ipso:
Quovis opposita est vase repescit aqua,
Hæc aqua languentes restaurat & illa sanat;
Ulcera deficcat sub cute si qua latent.
Hæc te Germanus Capuæ caput æde repertum,
Ad sacra, Pascasi, pascua te retulit.

Alcadinus.

The tale is (and St. *Gregory*, if those dialogues be his, the teller) how St. *German*, when Bishop of *Capua*, advised by his Phisicians to repair unto the stove of the Serpents (for so was this place then called) for the cure of his infirmity, here found the soul of *Pascasus* tormented with heat; who had been an upright man, and full of piety. Whereat affrighted, and demanding the cause: he answered that it was for taking part with *Laurentius* against *Symacus* in their contentiō for the Papacy: desiring him for be pray unto God for him, and if that at his return he found him not there, he might be assured that his prayers had prevailed. Which within a few dayes after he found to be so: and so the place took the name of St. *German*. This stands on the South-side of the lake. But now speak we of that mortall Cave on the East, in the foot of the bordering mountain, and entring the same not above three fathom. The mouth of it is large enough for two to enter at once; but the roofe declineth by little and little unto the uttermost point thereof. Whatsoever hath life, being thrust into the far end, doth die in an instant. Yet entred it may be a good way with safety: neither heat nor cold will oppresse you, nor is there any damp or vapour to be discerned; being perspicuous to the bottome, and the sole thereof dusty. We made tryall with a dog; which we no sooner had thrust in, but without crying, or otherwise struggling then it shot to the heart, his tongue hung out, and his eyes setled in



A. *The Lake of Agnano.* B. *Charons Cave.* C. *St. Germans ſtove.*

his head, to our no ſmall amazement. Forth-with draw out; ſtark, and to our ſeeming without ſhew of like, we threw him into the lake; when anon he recovered, & ſwiming to the ſhore, ran crying away as faſt as he could, to the not far diſtant *Oſteria*: where they get not ſmall part of their living by ſhewing this place unto forainers. And it is a ſport to ſee how the dogs there-about will ſteal away, and ſcud to the tops of the mountains at the approach of a ſtranger. The *French* King *Charls*, the eighth of that name: who held the kingdom of *Naples* for a while, made tryal thereof with an Aſſe, which immediately died. The like befell to a fool-hardy ſouldier. *Peter* of *Toledo* cauſed two offenders to be thruſt there-into, and both expired in a moment. Nor found thoſe three gallants any better ſucceſſe, who tempted God with their deſperate entrance: whereof *Scipio Mazella* doth report himſelfe to bee an eye-witneſs. This place was not un-known to *Pliny*, who called the Cave of *Charon*. The cauſe of ſo deadly an effect: is ſaid to proceed from the fervent vapours aſcending at inviſible pores, ſo thin, ſo dry and ſubtile, as not to be diſcerned: yet thickned by the cold that enters at the mouth of the Cave, convert into moiſture, which hangs far within on the roofe like two drops of quick-ſilver; & ſuch eſteemed to be by a number. *Corona Pighius*, deſirous to inform himſelfe in the myſteries thereof, ventured ſo far in, as to touch one of thoſe far off ſhining drops, and ſhewed it to his companions, who entred alſo, and ſtayed therein about a minute of an hour: ſenſibly perceiving the heat to ariſe from their feet to their thighs, till they did ſweat at the brows without the endammaging of their ſenſes, who return'd, to the wonder of the guide, that thought they had preſerved themſelves by enchantments. But this their experiment it appears that the air is moſt deadly neer to the pores, where it firſt aſcended; eſpecially to ſuch creatures as hold their heads downward, exhaling at their noſtrills the dry and exceſſive hot vapours. Thruſt a torch neer the bottome and it wil forth-with go out: yet advanced higher, re-inflames, which approves the former aſſertion.

From hence we paſſed to the Court of *Vulcan*: aloft, and neer to the ancient *Puteoli*, but diſtant a mile and better from the new. Theſe mountains were called *Peucogei* by the *Greeks*, in regard of their whitneſſe: and *Phlegrean* fields, for that *Hercules* here overthrew the barbarous people; who were called *Giants* for their inhumanity and inſolencies; aſſiſted with lightning from heaven:

Fumat adhuc volvens veſana incendia tellus,
Et miſto ardentes ſulphure ructas aquas.
Portacel.

Th' Earth with inhowell'd flames yet fuming glows;
And water with fier'd ſulphur mixt, up-throws:

where-

whereupon grew the fable of their warring with the Gods. But hear wee *Petronius* deſcribing it:

A place deep ſink in yawning cliffs, twixt great
Dicarchea and Parthenope, repleat
With black Cocytus waves: for winds that ſtrain
To ruſh forth there, a deadly heat contain.
Th' earth fruits in Autumn bears not, nor glad field
Once puts on green: or ſprowting branches yield
Their vernall ſongs. But Chaos and ragg'd ſtone
Smircht with black Pumice, there rejoyce, ore-grown
With mournfull Cypreſſe. Dis *his head here raiſes,*
Covered with aſhes pale, and funerall blazes.

Et locus exciſo penitus demerſus hiatu
Parthenopen inter magnæq; Dicarchidos arva,
Cocyti perfuſus aqua, nam ſpiritus extra
Qui furit effuſus funeſto ſpargitur æſtu.
Non hæc Autumno tellus vires, aut alit herbas
Ceſpite lætus ager: non verna perſona cautu;
Mollita diſcordi ſtrepitu virgulta loquentur,
Sed Chaos & nigro ſqualentia Pumice laxa
Gaudens ferali circum-tumulata Cypreſſo.
Has inter ſedes Ditis pater extulit ora,
Buſtorum flammis, & cana ſparſa favilla.
Petr. Arbit. Satyris.

A naked level it is, in form of an ovall, twelve hundred forty and ſix feet long a thouſand broad, and environed with high cliffe hils that fume on each ſide, and have



their ſulphurous ſavour tranſported by the winds to places far inſtant. You would think, and, no doubt, think truly, that the hungry fire had made this valley with continual feeding; which breaks out in a number of places. And ſtrange it ſeemeth to a ſtranger, that men dare walk up and down with ſo great a ſecurity: the earth at hot as ſuffrable, being hollow under-neath; where the fire and water make a horrible rumbling, conjoyning together, as if one were fuell to the other: here and there bubbling up, as if in a caldron over a furnace; & ſprouting aloft into the air, at ſuch time as the ſea is enraged with tempeſts. In ſome place of the colour of water which is mingled with ſoot, in others as if with lime, according to the complexion of the ſeveral minerals. The flames do many times ſhift places, abandoning the old, & making new eruptions (the mouthes of the vents environed with yellow cinders) ariſing with ſo ſtrong a vapor, that ſtones thrown in, are forthwith ejected. Yet for all theſe terrors, it is hourly trod upon both by men and horſes: and reſorted unto, by the diſeaſed in May, June, and July, who receive the fume at their mouthes, ears, noſtrils, and ſuch other parts of their bodies as are ill affected: which heateth, but hurteth not: that being onely ſoveraign that evaporateth from brimſtone. It mollifieth the ſinews, ſharpneth the ſight, aſſwageth the pains of the head and ſtomach, makes the barren pregnant, cures violent feavers, itches, ulcers, &c. From January to October the husbandmen here-about doe ſtir their gleabe at ſuch

time as much ſmoke doth ariſe, & that they know that it proceedeth from ſulphur: which doth add to the ſoil a marvellous fertility. From hence they exact yeerly three thouſand pounds weight, whereof the Biſhop of *Putzol* hath the tithe. Another kind of ſulphur is gotten here, not taken from the fire, but found in earth: of eſpeciall uſe for the dying of hair, and familiarly experimented by women. White ſalt, Armoniack is here found alſo, which belongeth to the aforeſaid Biſhop. At the foot of this fountain that regardeth the Eaſt, are mineralls of Allome, and the beſt of the world: whereof, one part was given to the Hoſpitalls of *S. Martha*, and the Annunciation; and the other belonged to a private Lord. But leſt the Papacy ſhould bee thereby damnified, (for they make of Allome a principall Revenue) the Pope, on pain of his heavy curſe, did prohibit the labourers. Afterward *Pius* the fourth bought out the owner of the one half, for the yeerly rent of twelve thouſand ducates; and *Gregory* the thirteenth by the payment of five and twenty thouſand, extinguiſhed that annuity: the Maſters of the Hoſpitals having in the mean-time abjured their intereſt in the other. In the top of the mountain are certain little veins of a white matter like ſalt; much uſed by skinners: whereof a water is made, that forth-with putteth out all characters that are written in paper. The flower of braſſe is here found every-where, excellent and tranſparent; with white and Nitre. This place is ſaid by the Romane Catholikes to be diſquieted with devils: and that the fire under-neath is a part of Purgatory, where departed ſouls have a temporall puniſhment. The Friers that dwell hard by in the Monaſtery of *S. January* report that they often do hear fearful ſhreeks & gronings. They tell alſo a late ſtory of a certain youth of *Apulia*, a ſtudent in *Naples*; who deſperate in his fortunes, adviſed with the devill, and was perſwaded by him to make him a deed of gift of himſelfe, and to write it in his own bloud; in doing whereof he ſhould in ſhort time recover his loſſes. Believing the deluder, according to appointment he came unto this place with that execrable writing: when affrighted with the multitudes of devils that appeared unto him, he fled to the aforeſaid Monaſtery, and acquainted the Prior with all that hapned. He communicated it to the Biſhop (now or late living) who informed the Pope thereof: by whoſe command he was caſt into priſon, & after condemned to the gallies. Poſſible it is that this may be true; but *Damianus* the reporter of that which followeth (though a Cardinall) might have had the whet-ſtone, if he had not alledged his author: who telleth of a number of hideous birds which accuſtomed to ariſe from hence on a ſudden in the evening of the Sabbath; and to be ſeen untill the dawning of the day, ſtalking on the tops of the hils, ſtretching out their wings, & pruning their feathers, never obſerved to feed, nor to be taken by the art of the fowler: when upon the croaking of the Raven that chaced them they threw themſelves into theſe filthy waters. Said to be damned ſouls tormented all the week long, & ſuffered to refreſh themſelves on the Sabbath, in honour of our Saviours reſurrection. This he reports from the mouth of the Arch-biſhop *Umbertus*. But if this be hell, what a deſperate end made that un-happy *German*, who not long ſince ſlipt into theſe furnaces? or what had his poor horſe committed, that fell in with him, that he ſhould be damned, at leaſt retained in Purgatory? The matter that doth nouriſh theſe ſub-terranean fires, is Sulphur and Bitumen. But there it is fed by the later, where the flame doth mix with the water, which is not by water to be extinguiſhed: approved by the compoſition of thoſe *Ignes admirables*.

From hence deſcending a little, we came to the ruines of a magnificent Amphitheatre, en-vironing in a oval a court and hundred three-ſcore and twelve feet long, and four-ſcore & eight over: t'rown down by an earth-quake not many ages ſince; which here happen not ſeldome, by the violence of inflamed & ſuppreſſed vapours. Dedicated it was to *Vulcan*: and not without cauſe, he ſeeming in theſe parts to have ſuch a ſoveraignty. An Amphitheatre conſiſts of two joyned Theaters, & is thereof ſo called: containing no ſtage, and conſecrated commonly unto *Mars* in that ſpectacles onely of bloud and death were there exhibited to the people, as ſword-playings, combatings with wilde beaſts, compelling of the condemned to perſonate Tragedies, and acts but fained, to perform in earneſt. Sword-players (who were firſt introduced by *Junius Brutus* in the funerall of his father) firſt begun with ſtatues, and then with ſwords, to ſhew their arts and courages. But in later times they entred the liſts naked: their skill in defence, not ſo much regarded or prayſed, as the undaunted giving or receiving of wounds; and lite un-fearfully parted with. The wearyed or vanquiſhed were ſupplyed by others: and he bare the palm away, to whom none ſucceeded. Whereof *Martial* of *Hermes*:

Hermes

Hermes terror of his own,
Hermes whom Ælius feares alone,
Hermes who Advolans over-throws,
Hermes who conquers without blows,
Hermes to whom succeedeth none.

Hermes turba sui tremorque ludi;
Hermes quem timet Ælius, sed unum;
Hermes cui cadit Avolans sed uni,
Hermes vincere, nec ferire doctus:
Hermes suppositicius sibi ipsi.
L.5.Epig.25.

When maimed, when old (sometimes for their valour) they were ma-numitted: and then no more to expose their persons to such hazard. *Nero*, that enemy of mankind, exposed four hundred Senators, and six hundred Knights in those disgracefull combatings. And *Domitian*, that other monster, produced women to under-go the like in the night,

Th' un-skilfull sex, not fit for broils,
In bloud, fights too man-like toils:
You, at Tanais would have thought,
Or Phasis, Amazons had fought.

Stat sexus rudis insciusque ferri,
Et pugnas capit improbus viriles;
Credas ad Tanaim ferumque Phasin,
Thermodontiacas calere turmas.
Stat.Silv.6.l.1.

And to combate with beasts; whereof that grosse flatterer:

'Tis not enough that Mars whom war delights,
Draws wounding steel; for Cæsar Venus fights.
The Lion slain in vast Nemean vales,
(Alcides noble labour) Fame retailes,
Peace gray Belief: since Cæsars great command,
We see this acted by a womans hand.

Belliger invictis quod Mars tibi sævit in armis
Non satis est Cæsar, sævit & ipsa Venus.
Prostratum Nemees & vasta in valle leonem,
Nobile & Herculeum fama canebat opus.
Prisca fides taceat: nam post tua munera Cæsar
Hæc jam fœminea vidimus acta manu.
Mart.Spect.Epig 6.

Histories not onely affirm that the Emperour *Commodus* did play the Gladiator, but his statues in this fashion, yet to be seen at *Rome* in the Palace of *Ferneſe*. Those



that were condemned to fight with wild beasts were produced in the mornings; the horror whereof was such, as women were prohibited to behold them: where the killers in the end were killed, and no way left to avoid destruction. A memorable accident is reported by *Seneca*, (at which himself was present) of a Lion that took knowledge of one who had been in times past his keeper: and not only forbore him himself, but defended him from the fury of others. It should seem to be that Bond-slave *Androclus* (for the times do agree,) who is mentioned by *Appian*. Some for hire, and

and some in bravery undertook to encounter with such beasts, who either perished, or made way by victory unto safety. An hundred Lions were often at once let forth into the court of the *Amphitheatre*; and often beasts were set against beasts, a lesse savage spectacle. But O wicked delight of these barbarous tyrants, worthy to suffer what they inflicted! who caused miserable wretches to make histories of fables, and put in act imaginary miseries. They being most praised of the dry-eyed beholders, that exposed themselves unto death without terror: either by taking it from the weapon of another, or by falling on their own, as the fable required. Nor mattered it who had the part to survive: he being but reserved for another days slaughter. And sometimes they erred in the Story, to make the Catastrophe more horrid: as in that of *Orpheus*; who although said to have been cut in pieces by the *Ciconian* wives, was represented to be torn in pieces with a Bear. The manner thus described by *Martial*:

Quidquid in Orphæo Rhodope spectasse theatro
Dicitur, exhibuit Cæsar arena tibi.
Replentur scopuli; mirandaque silva cucurrit,
Quale lucis nemus creditur Hesperidum,
Assuetis immixtum pecudum genus omne ferarum;
Instruxit Vatem multa pependit avis.
Ipse tenet ingrato jacuit laceratus ab ursо.
Hæc tamen ut res est facta, ita ficta alia est.
Spect. Ep 21.

What Rhodope in Orpheus vale did see,
That Cæsar, the sad sand presents to thee.
Rocks crept, woods ran, to the admiring view:
Such as in fair Hesperian orchards grew.
Beasts tame and savage, in vast deserts bred,
Throng'n thither: birds hung ore the Poets head.
But he by an un-gratefull Bear lay slain,
Yet this was done; the other they did fain.

The floor of the Amphitheatre was covered with sand, to drink up the bloud that was shed thereon. *Augustus Cæsar* did redresse the disorders of this in *Putzol*, committed in the confused placing of themselves: assigning particular roomes to every degree according to their dignities But when the *Romanes* here shewed their greatest bravery, when *Nero* entertained the *Armenian Tyridates*, who from the uppermost round did wound two Buls at one throw, to the wonder of the beholders, *Theodorick* King of *Goths*, did utterly abolish these execrable pastimes. For what could be more in-humane, then to give the condemned life, that they might take it from each other by mutuall slaughter? A shame it was to groan at the receit of a wound, to pull back their throats from the steel; or to behold their bloud with other eyes then if it had been the bloud of an enemy. The reliques of this is now over-grown with bryars and thornes; standing upon arched concaves, yet almost intire, having severall divisions, wherein I suppose, they kept the wild beasts, and those that were to be devoured by them; from thence exhibited to the spectacle. Under the earth here are a number of vaults, with such perplexed passages, that hardly can he get out that enters without a line or a conducter: whereupon it is called the *Labyrinth*. In which are a world of Bats that hide themselves from the hated day; and will put out your lights with fluttering about if not the better guarded. Some say, that this was made to retain water for the use of the beholders: why not rather for the use afore-said? Descending from hence by the ruines of the old *Colony*, we came unto *Putzol* (eight miles distant from *Naples*) and called formerly *Puteoli*.

That name it took under *Hannibal*, of the many pits there digged: or of the smell of the waters arising from mines of brimstone and allome. Called it was more anciently *Dicearchia*, which signifieth a just government: being a *Greek Colony*, and built by the *Samians*; at such time as *Tarquinius Superbus* ruled in *Rome*. A Port town, and Mart it was of the *Cumans*; amplified by the *Romane* Emperors in such sort, as called Little *Rome*, by *Cicero*. Whose Walls Havens, Temples, Academy, Theaters, Baths, Statues, &c. (some of them yet shewing their foundations) sufficiently declare the *Romane* magnificency: possessing a part of the mountain as well as the shore, & supposed to contain four miles in circumference *Neptune* was of this City the Patron: the ruines of whose Temple are yet to be seen, hard behind the Duke of *Toledos* orchard; where we refreshed our selves during the heat of the day. A place of surpassing delight; in which are many excellent Statues, recovered from the decayes of antiquity; and every where fountains of fresh water, adorned with Nymphs and Satyres: where the artificiall rocks, shells, mosse, and tophas, seem to excell even that which they imitate. This was made by the afore-mentioned *Peter* of *Toledo*, at such time as *Putzol* was abandoned by the inhabitants, by reason of fearfull earth-quakes, and the horrible conflagrations of the New Mountaine: building on the other side of the way a faire palace, thereby to ani-

mate

mate the people to returne. For over the entrance ſtands this ingraven inſcription:

PETRUS TOLETUS MARCHIO VILLÆ FRANCHÆ, CAROL. IV. IMP. IN REGNO NEAP. VICARIUS. UT PUTEOLANOS OB REGENTEM ACRI CONFLAGRATIONEM PALANTES, AD PRISTINA SEDES REVOCARET, HORTOS, PORTUS ET PONTES MARMOREOS, EX SPOLIIS QUÆ GARSA FILIUS. PARTA VICTORIA AFRICANA REPORTAVERAT, OTIO GENIOQUE DICAVIT. AC ANTIQUORUM RESTAURATO PURGATOQUE DUCTU, AQUAS SITIENTIBUS CIVIBUS SUA IMPENSA RESTITUIT. AN. A PARTU VIRG. M. D. XL.

the *Neapolitans* following his example. So that now the town is well ſtored with buildings; ſeated for the moſt part on a little promontory that ſtretcheth into the bay. In the midſt whereof is a fair Temple of marble, of *Corinthian* ſtructure; having with-ſtood the waſte of time, the fury of the foe, (which to this City hath been often fatall) and injury of earth-quakes. The ſtones are ſo artifically laid, that you would think it conſiſted but of one. It was built by *Lucius Caphurnius*, and dedicated to *Auguſtus*, as appeareth by theſe extant characters:

L. CALPHURNIUS. L. F. TEMPLUM
AUGUSTO CUM ORNAMENTIS, D. D.

the name of the architector adjoyned:

L. COCCIEUS. L.
C. POSTUM I. L.
AUCTUS. ARCHITECTUS.

But now re-dedicated to St. *Proculus*. The Giants bones here ſhewn unto forainers, muſt not be unſpoken of: confirming what hath been formerly ſpoken.

Learn thou, whom Giants bones aſtoniſh, why
They in Hetruſcian ſoyl interred lie.
Then when Alcides did Iberians foil,
And brought from thence their oxen, a brave ſpoil,
He from Dicarchean hills, with club and bow,
The wicked Typhons chac't, Gods, and mans foe.
To Hyduntum part, to Thuſcan fled the reſt,
The conquered terrour was in both ſuppreſt.
Their huge corps good Poſterity kept here,
To witneſſe to the world that once ſuch were.

Huc quicunque venis ſtupefactus ad oſſa Gigantum,
Diſce cur Hetruſco ſint tumulata ſolo.
Tempore quo domitis jam Victor agebat Iberis
Alcides, captum longa per arva pecus:
Colle Dicharchæ clavaque arcuque Typhones
Expulſit; & ceſſit noxia turba Deo.
Hydruntem petit pars, & pars altera Thuſcos:
Interiit victus terror utrique loco.
Hinc bona Poſteritas immania corpora ſervat,
Et tales mundo teſtificatur avos.
Pomp. Lætus.

At the foot of the hill whereon the City is mounted, the ruined Peer doth preſent a remarkable object: which extending towards the Weſt, made heretofore a ſafe, and excellent haven. Arched like a bridge, that the flowing in of the ſea might preſerve the profundity thereof, from being choked with rubbidge and earth born down with the fall of Torrents. The work it was of the *Grecians*: much aſſiſted in the building by the admirable nature of the ſand hereabout, by reaſon of the under-burning fire, and perhaps partaking of the bituminous matter; becomming as hard and durable as the ſolid rock, when mixed with lime, and placed under the water.

Dicarchean duſt tranſported, ſolid growes
In water plac'd: whoſe hardned maſſe contains
Huge ſtructures ſeated on the liquid plains.

—— Dicarchæ tranſlatus pulvis arenæ,
Intratis ſolidatur aquis: duratæque maſſa
Suſtinet advectos peregrino in gurgite campos.
Sidon. pollin.

As yet is here every where to be ſeen, by the huge foundations demoliſhed above, and intire underneath; encouraging men thereby to build ſo far into the ſea, as they anciently did round about this Bay. The Emperor *Conſtantine* is ſaid to have tranſported certain ſhip-ladings of this ſand unto *Conſtantinople*. The body of this maſſe

masse consisteth of brick, but was covered heretofore with marble, which afforded a delightfull walk on the top. What should I speak of the Emperours that repaired it, (whose names are yet retained in stone) or of the arch erected thereon, since the whole is now utterly defaced? yet rather by earth-quakes then the violence of the sea: whereof thirteen great piles now onely remain, which appear like so many square towers in the water; the arches thrown down that conjoyned them. To this *Caligula* joyned his bridge (a prodigall, and not to be exemplified vanity) which stretched over the Bay unto *Baiæ*, three miles and a half distant: sustained by ships (drawn hither from all parts of his Empire) placed in two ranks, made stable with innumerable anchors, and crossed with a broad high way of earth. Which he did, as it is said, in imitation of *Xerxes*, who built the like over the lesse broad *Hellespont*: others say, that it was to terrifie the *Germans* and *Britains* by thé performance of such wonders; with whom he was to begin a war. But indeed he was incited thereunto to fulfil the prediction of *Thrasyllus* the great Astrologer, who told *Tiberius*, enquiring who should be his successor, and desiring to confer the Empire upon his own nephew, that *Caligula* was no more likely to be Emperour, then to ride on horse-back over the Bay of *Baiæ*. Upon this bridg *Caligula* passed to and fro, for two dayes together: having before sacrificed to *Neptune* and *Envy*. The first day gallantly mounted, wearing an oaken garland on his head, & a cloak of gold on his shoulders: the next, in the habit of a charioter, drawn by two Steeds of a famous breed: carrying before him *Darius*, a noble youth, that was left in hostage by the *Parthians*, attended upon by the *Prætorian* souldiers, and followed by his principall favourites and friends in waggons of the *Brittish* fashion. When calling many from the shore, he caused them all to bee tumbled from the bridge for his cruell pastime: and those to be beat off with oars and staves that endeavoured their own safety. Such were the monstrous follies, and barbarous delight of this Monster. Much more we might write of *Putzol*: but we pursue our first intention, which is onely to note what is principally note-worthy. We will therefore depart with this salutation:

Salve urbs deliciæ quondam curisque levamen,
Grataque Romulidis post fera bella quies.
Stant ubi nunc etiam mirabilis Amphitheatri
Saxa, columna, arcus, diruta templa, viæ,
Impositæ pelago moles testantur honores.
Et tua quæ fuerit gloria, quales decus.
Fran. Vivius.

Hail erst delightfull City: cares release,
To Romans (fierce war past) a port of peace.
Amphitheatre, Temples now laid low,
Ways, arches, columnes, yet their ruines show.
Huge piles fixt in the toyling seas declare
Thy old renown, how glorious once, and fair.

Taking here a Felucco, we rowed along the bottome of the Bay: first passing by *Cicero's* Villa, even at this day so called, where yet doe remain the ruines of his Academy, erected in imitation of that at *Athens* (the pleasures whereof he commendeth in his writings:) which he adorned with a schoool, a grove an open walk, a gallery, and a library. After his proscription and death, this Villa became the possession of *Antistus Vetus* a follower of *Cæsars*: where *Tyro*, *Ciceroes* free-man lived till he was an hundred yeers old, and in three books composed the life of his Patron. Now long after his death, divers fountains of hot water sprung out of the earth, held soveraign for the eye-sight: celebrated by *Tullius Laura*, (so called for his excellency in poesie) another of his free-men in this Epigram.

Quo tua Romanæ vindex clarissima linguæ,
Silva loco melius surgere jussa viret?
Atque Academiæ celebratam nomine Villam,
Nunc reparat cultu sub meliore Vetus:
Hic etiam apparent Lymphæ, non ante repertæ,
Languida quæ infuso lumina rore levant;
Nimirum locus ipse sui Ciceronis honori,
Hoc dedit, hæc fontes cum patefecit ope:
Ut quoniam totum legitur sine fine per orbem,
Sint plures oculis quæ medeantur aquæ.

Of Roman speech thou fam'd Restorer, where
Could thy groves, bid to grow, thrive so as here!
Thy Villa, nam'd an Academie, doth bost:
By Vetus now repair'd with greater cost.
Here also springs, un-found before, arise:
Whose drops-in water comforts feeble eyes.
No marvel though this place doth thus produce
For Tullies sake, streams of such soveraign use.
That being thorow the whole world read, they might
More waters yeeld to cure decaying sight.

Here the Emperour *Adrian* was buryed: *Antonius* erecting a Temple in the place of his sepulture. The ruines doe shew that the buildings were ample: amongst the rest, the foundation of that (as supposed) Academy is yet to be seen, in form

of

of a Cirque, three hundred and seventy foot long, and so called. Now all is over-grown with briers: and sheep and goats are pastured where the Muses had once their habitation. It was seated close to the water: insomuch as *Cicero* accustomed to feed the fishes out of his windows, and to take them for his pleasure with an angle. But now the sea hath forsaken it, forced by earth-quakes to retire, and content it selfe with more narrow bounders: having in times past possessed the present possessions of the Dukes of *Toledo*, whereof a part interposeth it, and the Villa. The fore-said fountains, called *Cicero's* baths, are to be seen in a Grot at the foot of a rock, of a marvellous nature and vertue. For they ebbe and flow, according to the quality of the sea, filling with fuming waters, the place of their receptacle. Which when over-swelling a part thereof proceeds to the sea, and another part retires to their fountains. They assuage the pains of the bowels, and aches of the body, but are good especially for the eyes: declaring thereby that they participate of Copperas.

West of this stands the eminent *Gaurus*; a stony and desolate mountaine. In which here are divers obscure caverns, choked almost with earth, where many have consumed much fruitlesse industry in the searching for treasure. Hither come such from sundry parts as boast themselves to be skilful in Magick; but have returned with no other profit, then to know the vanity of that knowledge. The common people bewitched with the like perswasions, doe dig and delve with un-defatigable toile; and oft doe meet, in stead of hoped for gold with the reward of their avarice, buried in mines, or drowned by springs, or stenched with vapours: for they practise the like also about *Forum Vulcani*. Here they dream of certain Kings of gold, shining richly with Carbuncles, and they have been seen, but are guarded by spirits and goblins. Many are animated by the story of *Collenucius*, who writes, that *Robert Norman* did dig up much treasure here-about, by the labour of the captivated *Saracens*. But, which is more to be laught at; the seeming wise, religious, and learned, doe travell in that quest.

Proceeding, we rowed over the yet remaining foundations of ample buildings: a part of them the ruines of Port *Julius*:

Or name the Port, the bars to Lucrine set
And angry seas that with lowd tumults fret:
Where Julian waves resound their forc't recesse,
And Tyrrhen flouds into Avernus presse:

An memorem portus, Lucrinoque addita claustra,
Atque indignatum magnis stridoribus æquor,
Julia quà ponto longè sonat unda refuso,
Tyrrhenusque fretis immittitur æstus Avernis.
Virg Geor. l. 2.

built by *Julius Cæsar* (and therefore so named) at the Senates appointment. For that those who hired the fishing of that lake adjoyning, were en-damnified much by the violent breaking of the seas; whereof a part he excluded by these crooked moles, and left a narrow space for the fishes to enter. Thus *Servius*. But *Suetonius* doth give the honour thereof to *Augustus*; effected by the labour of twenty thousand manumitted servants: who gave it that name, of the name of the family, wherof hee was descended by the mother.

Here landed we. And here once was the famous Lake of *Lucrinius*: separated then from the sea by a bank of eight furlongs long, and so broad, as afforded convenient way for a chariot. The labour, as supposed of *Hercules*.

Herculean way commends, in surges rear'd,
When Amphitrides drove the Iberian heard,
And thronging seas repulst.

—— Medi que in gurgite ponti
Herculeum commendat iter, quà dispulit æquor
Amphitryoniades armenti victor Iberi.
Sil. Ital. l. 2.

But when so broken down, as hardly affording a passage, it was repaired by *Agrippa*. So *Strabo* reporteth, but makes no mention of the afore-said Port *Julius*.

He tels how Lucrine was Cocytus nam'd:

Ast hic Lucrino mansisse vocabula quondam
Cocyti memorat ——
Idem

Lucrinus it seems to have been called of the gain that was made by the fishes therein taken. But the Oysters hereof had the principal reputation: whereof *Martial*,

Old wench then swans more sweet to me by far,
More soft then Phalentine Galesus lamb.
More delicate then Lucrine Oysters are.

Puella senior dulcior mihi cygnis,
Agna Galesi mollio Phalentini,
Concha Lycrini delicatior stagni
l. 5. Ep. 38.

Perhaps

Perhaps he therefore giveth to the Lake the name of Lascivious:

Dum nos blanda tenet lascivi stagna Lucrini,
Et quæ pumiceis fontibus antra calent.
I. Epig. 137.

We haunt lascivious Lucrinus pleasant Lake,
And caves, which heat from Pumice fountains take:

if not far being frequented by women in their evening solaces. But believe who that will: the story of the Dolphin frequenting this Lake, reported by *Pliny* upon the testimony of *Mecænas*, *Flavianus*, and *Flavius Alfius*, who inserted it in their chronicles, said to have hapned not long before this time, in the reign of *Augustus*. This Dolphin, they say, was enamoured on a boy, a poor mans sonne of *Baiæ*, who went to schoole daily to *Puteoli*. He about noon accustomed to repair unto the water side, and to call upon the Dolphin by the name of *Simo*, and feeding him with bread, so allured him unto him, that in a short time he could no sooner call *Simo*, but the Dolphin would approach, and offer his back to be ascended, clapping close his sharp back-finnes, and so conveyed him to *Puteoli*, and back again. *Appian* doth witnesse as much: and *Solinus*, that it became so ordinary a spectacle, that no body admired it. But it was more strange: the boy being dead and the Dolphin keeping his accustomed haunts, and still missing of him, pined away with sorrow, and was found dead on the shore, whom they laid in his Sepulchre. *Pausanias* doth report himself to have been an eye-witnesse almost of the like. And *Pliny* speaks of another about *Hippo*, when *Flavianus* was Pro-consul of *Africa*, that would play with such as bathed in the sea, suffering himself to be handled, and got up upon. But the hard measure that the towne's-men received from those that came to behold that spectacle, caused them to kill him. *Iassus*, one City doth afford two examples of their loves unto boyes. The one casting himself on shore after him whom he loved, and so died. *Alexander* the Great making the Boy Priest unto *Neptune*, supposing him to be affected of the Sea-god.) The other having often carried a Boy called *Hermias*, and on a time over-taken with a tempest, insomuch as the Boy perished: the Dolphin brought the dead body to land: and would never again retire to sea, but thrusting ashore there died for company. If these bee true, why may we not credit the story of *Arion* the musician (for Dolphins are said to be singularly delighted with musick) related by *Herodotus* and others? But because I think it a fable, I will rather chuse the report of a Poet, who when environed with swords by the treacherous mariners,

——mortem non deprecor, inquit,
Sed liceat sumptæ pauca referre lyræ.
Dant veniam ridentque moram, capit ille coronam,
Quæ posset crines Phœbe decere tuos.
Induit & Tyrio distinctam murice pallam:
Reddidit ictæ suos pollice chordæ sonos,
Flebilibilibus numeris veluti canentia dura,
Trajectus penna tempora cantat olor.
Protinus in medias ornatus dissilit undas,
Spargitur impulsa cærula puppis aqua.
Inde (fide majus) tergo delphina recurvo,
Se memorant oneri supposuisse novo.
Ille sedet Citharamque tenet, pretiumque vehendi
Cantat, & æquoreas carmine mulcet aquas.
Ovid. Fast. l. 2.

——*Not life (quoth he) crave I:*
But leave to touch my harp before I die.
They give consent, and laugh at his delay.
A crown that might become the King of Day,
He putts on, and a fair robe rarely wrought
With Tyrian purple. The strings speak his thought,
He like (like a dying swan but thorow by some
Hard-heart) sings his own Epicedium.
And then clow'd as he was, he leaps into
The more safe sea; whose blue brine upward flow.
When (past belief) a Dolphin sets him on
His crooked back: a burden most un-known.
There set, he harps and sings: with that rare price payes
For portage; and rude seas calmes with his layes.

Theophrastus also doth mention their loves unto men: and that they abhorre not our company, experience doth teach us; who seem as it were to attend on ships, & converse with the sailers. This famous lake extended formerly to *Avernus*, and so unto the afore-said *Gaurus*, but this now no other then a little sedgy plash, choaked up by the horrible, and astonishing eruption of the new mountain; where as oft as I think, I am easie to credit what ever is wonderfull

For who here knowes not, or who elsewhere will believe, that a mountaine should arise (partly out of a lake, and partly out of the sea) in one day and a night unto such an height, as to contend in altitude with the high mountains adjoyning in the year of our Lord 1538 and on the nine and twentieth of September when for certain dayes fore-going, the countrey hereabout was so vexed with perpetuall earth-quakes, as no one house was left so intire, as not to expect an immediate

diate ruine ; after that the sea had retired two hundred paces from the shore (leaving abundance of fish, and springs of fresh water rising in the bottome) this Mountain visibly ascended about the second hour of the night with an hideous roaring, horribly vomiting stones, and such store of cinders, as over-whelmed all the buildings here-about, and the salubrious baths of *Tripergula* for so many ages celebrated ; consumed the vines to ashes, killing birds and beasts : the fearful inhabitants of *Putzol*, flying through the dark with their wives and children ; naked, defiled, crying out, and detesting their calamities Manifold mischiefs have they suffered by the barbarous ; yet none like this which Nature inflicted. But heare we it described by *Borgius*.

What gloomy fumes days glorious eye obscure !
The pitchy lake effus'd through sulphury caves,
Higher then Ætnas fire throws flaming waves :
Hath Phlegeton broke into Averne ; with grones
Whirling the horrid floods ; and rumbling stones !
The Baian waves resound : fresh streams ascend,
And sever all ways their speedy currents bend.
Misenus lets his trumpet fall, scarce heard,
Sick Prochyta a second ruine fear'd.
Loud roarings from earth smoking wombe arise,
And fill with fearfull grones the darkned skies.
A sad sowre face doth menace from the West ;
Whence sharper plagues the Latian towns infest.
Then furious winds to skies huge stones eject :
Which like a compasse turn'd about, erect
A round Amphitheatrall Floods of stone
From belching gulf in millions straight forth-thrown.

Quis fumus turpat niger ora nitentia Solis !
Sulphureis tenebrosa palus effusa cavernis
Fluctuat Ætnæis eructans altius ignes.
Nunquid Avernales Phlegeton prorupit in undas,
Terribiles fluctus, & saxa volvent a torquens ?
Baianæ reboant undæ, simul agmen aquarum
Dulce fluit celeri fugiens contraria cursu,
Excidit è tremula Miseni buccina dextra,
Rauca sonant, metuit rursus Prochyta agra ruinam,
Eruta viscer ibus fumantis murmura terræ
Terrificis complent piceas mugitibus auras,
Tristis ab occasu facies, & torva minatur ;
Unde lues Latias infecit terrior urbes,
Tum quæ saxa furens ingentia sæpe sub altum
Spiritus emittit cœlum, ceu Circinus orbem
Amphitheatralem struxere ad multa repente
Millia saxosus revomente voragine fluctus.

Nor can what they then suffered be ever for-gotten, having such a testimony still in view as is this strange Mountain : advancing his top a mile above his basis. The stones hereof are so light and pory, that they will not sink when thrown into the water. The cause of this accident is ascribed unto the neighbour-hood of the Sea, and hollownesse of the soil: whereby easily ingendered exhalations, being hurried about with a most violent motion, do inflame that dry and bituminous matter: casting it up-ward and making way for their fiery expirations. To those also is the retiring of the sea to be attributed : who struggling to break forth, to rarifie and so raise the earth, which thereby also as it were made thirsty, sucks the water thorow crannies into her spongy, and hot entrails : increasing the vapours, not decreasing the fire by reason of the bitumen. Perhaps *Delos*, and *Rhodes*, un-seen in the first ages, were made apparent by such means : howsoever, divers of the *Æolides* were without per-adventure; all of them having flamed, and being now more in number then observed by the Ancient. This new Mountain, when newly raised, had a number of issues, at some of them smoking, and sometimes flaming : at other dis-gorging rivolets of hot waters, keeping with in a terrible rumbling : and many miserably perished that ventured to descend into the hollownesse above. But that hollow on the top is at this present an Orchard ; and the Mountain thorow-out is bereft of his terrors.

Leaving this Mountain on the right hand, and turning about the brow of a hill that lay on the left ; we came to the Lake *Avernus*,

O're which no fowl un-struck with hasty death
Can stretch her strengthlesse wings so dire a breath
Mounts high heaven from black jaws. The Greeks the same
Avernus call ; expressed in the name :

Quam super haud ullæ poterant impune volantes
Tendere iter pennis, talis sese halitus atris
Faucibus effundens supera ad convexa ferebat,
Unde locum Graii dixerunt nomine Avernum.
Virg Æn. l. 6.

circular in form, and environed with mountains, save there where it seems to have joyned with the lake of *Lucrinus*: shadowed heretofore with overgrown woods a main occasion of those pestilent vapours. For they being cut down by *Agrippa*, the place became frequently inhabited on every side : as approved both healthfull, and delightfull. This was supposed the entrance into hell by ignorant Antiquity : where they offered infernal sacrifice to *Pluto*, & the *Manes* here said to give answers.

For



A. *The Lake Avernus.* B. *The Cave, called vulgarly Sibyls.* C. *The ruins of Apollo's Temple.*

For which purpose *Homer* brought hither his *Ulysses*, and *Virgil* his *Æneas*:

Quatuor hic primum nigrantes terga jnvencos
Constituit, frontique invergit vina sacerdos.
Et summa carpens media inter cornua setas,
Ignibus imponit sacris libamina, prima
Voce vocans Hecaten, cœloque Ereboque potentem.
Supponunt alii cultros, tepidumque cruorem
Suscipiunt pateris: ipse atri velleris agnam
Æneas matri Eumenidum magnæque sorori
Ense ferit, sterilemque tibi Proserpina vaccam.
Tum Stygio Regi nocturnas inchoat aras,
Et solida imponit taurorum viscera flammis,
Pingue superque oleum fundens ardentibus extis:
Ecce autem primi, sub lumina solis & ortus,
Sub pedibus mugire solum, & juga cœpta moveri
Sylvarum, visæque canes ululare per umbram
Adventante Dea ——

Æn. l. 6.

Four black-backt steers he ordains: on their curl'd skulls
The Priest sheds wine from turn'd-up cups; then pulls
Here from between their large hornes, and the same
Gave (a prime offering) to the sacred flame:
Invoking Hecat, great heaven and hell:
Others warm streams receive in bolls that fell
From wounds. A black fleec'd lamb Æneas to
The Furies mother and her sisters slue:
A barren Cow, Proserpina, to thee.
To Stygian King night-altars then rears he.
Whole steers land on, which hungry fire devoures:
And fat oil on the burning entrails poures.
When lo, about the prime of day the ground
Gron'd under foot, hills quack't with all trees crown'd,
And dogs howl'd in sad shades at the approach
Of the pale Goddesse ———

And fained they were to have descended into hell at this place: for that here those caves were, by which the infernall spirits, by the power of magick evoked, were imagined to ascend. As the divell deluded those times, so do divers these, who affirm that Christ from hence made his triumphant Resurrection. Whereof *Eustatius* speaking of the baths *Tripergula*:

Est locus Australis quo portam Christus Averni
Fregit, & eduxit mortuos inde suos.
Hæc domus est triplex, hic jure Tripergula dicta.

South-ward a place is, where Christ our head,
Broke ope Avernus gate, thence brought his dead;
Th' house triple-form'd, Tripergula well call'd.

And another,

There Christ Avernus sad gates broke in two,
And holy Fathers thence victorious drew;

Est locus effreg't quo portas Christus Averni,
Et sanctos traxit lucidus in patres.
Alcadinus.

leading them to the top of an high adjoyning mountain, which at this day beareth his name. A tale, as it should seem, not onely credited by the vulgar. Here *Hannibal* did also sacrifice to the Infernals, as is recorded by *Livy*. *Cicero* avoucheth this out of an old Poet,

Hard by, Avernus lake, in shades obscure,
Where ghost are rais'd at the ever-open dore,
Of Acheron profound——

Inde in vicina nostra Averni lacus,
Unde animæ excitantur obscura umbra, aperte ostio
Alti Acherontis ——

Whereby it should seem, that *Acheron* also was name of *Avernus*: because *Acherusia* a lake neer *Cuma*, did flow hereinto thorow concealed passages. *Avernus* was also once called *Styx*, according to *Silius*,

He shews Avernus, now for pleasant fam'd,
The Stygian lake in former ages nam'd.
Then dreadfull in rough woods, and caves obscure,
Ayre tainting (bane to birds) with breath impure.
And sacred through-out every Stygian town,
In their religion bare a dire renown.

Ille olim populis dictum Styga nomine verso,
Stagna inter celebrem nunc mitia monstrat Avernum.
Tum triste nemore, atque umbris nigrantibus horrens
Et formidatur volucri, letale vomebat
Suffoso virus cœlo, Stygiasque per urbes,
Relligione sacer sævum retinebat honorem.

The obscurity of the place perhaps did author that conjecture, that the *Cimmerians* here in-habited, of whom we have formerly spoken. The water of the Lake looketh black: so thought heretofore to have done, by reason of the un-measurable profundity But later times have found out a bottome; and that it exceedeth not two hundred fifty and three fathoms. No leaf, nor whatsoever falleth thereon, is forth-with after ever to be seen. The water is not to be drunk of, in regard of the ill swelling, & un-wholesome mineralls whereof it participates. Former ages did abstain from the use thereof; for that defiled with humane bloud, here wickedly shed in their devillish sacrifices: and that *Styx* was supposed to flow from thence. Fish it produceth, but those small and black; nor serving for sustenance, and therefore not fisht for. In the days of King *Robert* an incredible number lay dead on the shore, stinking in such sort as no ravenous creature would taste of them: proceeding, as was thought, by the veins of brimstone, that then violently burst thereinto, and infected the waters. The sea was accustomed, when urged with storms, to flow in thorow the lake of *Lucrinus*, driving fishes in with it: but now not onely that passage, but a part of *Avernus* it self is choked by the New Mountain. When the woods about it were cut downe by *Agrippa*, an image was found (supposed to be the image of *Calipsis*) that swet as if endued with life. And no marvell though the devill were troubled with the dissolution of such impious customes. Though the name were suted to the nature, yet the Lake retaineth the one, having changed the other; for fowle do now ordinarily frequent it.

On the North-west side are the ruines of a goodly building. Some imagine it to have been the Temple of *Pluto*, others of *Apollo*, but the more industrious in Antiquities, that it was onely a *Bannia*: perhaps conjectured by the fountains of hot water ad-joyning, called by the countrey people, the bath of *Scassubudello*; of soveraign vertue for sundry diseases. On the other side of the Lake opens as to the admired Grot, with a ruined Frontispice; but affording a large and high-roofst passage into the mountain: cut out of the firm rock, and now cleansed of the rubbidge that pestered it, against the late repair hither of the Vice-roy. Wee entred with torches: The far end doth shew that there in times past it ended not; but more then by conjecture to have extended unto *Baiæ*. And divers say, that it was here rammed up, for that many greedy people in hope to find treasure, adventured too far in, and were suffocated with vapours: not noysome thereunto when curiously kept by the *Romanes*. After we had gone an hundred and fifty yards forward, turning on the right hand we past thorow a narrow entry which led into a roome about fourteen foot long, eight broad, and thirteen high: giving yet assurance that it had been richly gilded, and adorned with Azure, and Mosaick workmanship. At the upper end there is a little bench cut out of the rock, in form of a

bed; whereon our guide would needs made us believe that *Sybil* lay, and from hence gave her Oracles; of purpose to save a labour in conducting us to *Cuma*. Yet is this generally mis-called the Grot of *Sibyl*; for what habitation could a place so dark and sultry have afforded? Within this roome a low square dore gives passage to another, wherein there is water; a witnesse that it was a bath, and made for that purpose: confirmed by another on the other side, which for brevity I passe over.

Before we depart from *Avernus*, fit it is that we speak of the audacious project of *Nero*, who attempted to have made a navigable fosse between this and the *Ostia*, an hundred and threescore miles long, & of that breadth that two great galleys might pass by each other, along the craggy shore, and thorow opposite mountains (a tract destitute of waters, save only in the marishes of *Pompina*) to sail by the sea, & not in the sea. A work of intolerable labour. But he that desired to effect incredible things: commanded that no malefactor should suffer, but that all the prisoners through-out the whole Empire, should be conveyed hither, & imployed herein. *Severus* and *Celeris* were the over-seers of the work, and the contrivers, men of wit an impudency to attempt by Art what Nature had prohibited. They began to dig thorow the adjoyning mountains, which yet retain the impression. A lasting monument of over-weening hopes, and frantick prodigality, the inhabitants at this day doe call it *Licola*.

But now we will lead you to the ruines of *Cuma*, that was the most ancient City of *Italy*, built by the *Grecians* of *Chalcis* a City of *Eubœa*, who seeking an habitation, planted themselves in *Ænaria*: an Island hard by, and after removed to this place, being then un-inhabited. The Generalls, *Hipocles*, *Cumeus* and *Megasthenes* of *Chalcis*, agreeing between themselves, that the one should have it, and the other should name it. So the *Chalcians* built, and possest it; but named it *Cuma*. Others say, that it was so named of the waves of the sea: or of repose (for the name doth dignifie the same) then having ended their long navigations: or rather of a woman being great with child, whom they there found sleeping, which they took as a lucky signe of succeeding fecundity: approved by the sequel. For the processe of time they sent forth divers Colonies, the Erectors and Lords of *Puteoli*, *Paliopolis*, and *Naples*; and were soveraigns of the adjoyning *Campania*, governing their flourishing Common-wealth with the wise and honest *Pithagorean* discipline. Hither *Virgil* bringeth his *Æneas*:

Et tandem Euboicis Cumarum allabitur oris. — *Who toucht at length Enbœan Cuman shore.*
Æn. l. 6.

Which shewed it to have been ere the warres of *Troy*, if his testimony be of credit. Before the Kings were expulsed *Rome*, it was governed by Tyrants, (not so called for their cruelty and oppression, as they are at this day, but for their absolute authority) of whom *Aristodemus* was not the least famous, and in the end the most infamous. Afterwards they were oppressed by the *Campanians*: but the *Romanes* in the end both subjugated them, and their oppressors. And as the rest of *Campania* grew populous, and greatly affected through the *Romane* luxury: so *Cuma* decreased both in people and repute: becomming a place of retirement for men of mean and obscure condition. Whereof *Juvenal*, upon the departure from *Rome* of his poor friend *Umbritius*:

Quamvis digressu veteris confusus amici,
Laudo tamen vacuis quod sedem figere Cumis
Destinet atque unum civem donare Sibyllæ,
Janua Baiarum est, & gratum littus amœni
Secessus.
Sat. 3.

Griev'd at my friends remove; him yet I praise,
That will in quiet Cuma end his dayes,
And give one citizen to Sibyl more.
Of Baiæ 'tis the gate, and gratefull shore
Of sweet retirement.

It surveyeth the *Tyrrhen* sea, being mounted upon a not easily approached Promontory, whose skirts are beaten with the unquiet surges: strongly walled in later times, and fortified with bulwarks, in such sort, as *Totila*, and *Tela*; two Kings of the *Gothes* did make it the receptacle of their treasure. But now left desolate, there is nothing to be seen but a confusion of ruines: pieces of walls, broken down Aquaducts, defaced Temples, foundations of Theatres to be admired, Caves, &c. But hear we the *Neapolitan Sannazarius*:

Here where the walls of famous Cuma bore
Aloft; the chief pride of the Tyrrhen shore,
Frequented by the tawny traveller,
To view thy Tripods, Delius, from a far;
Whose ports the wondering sailers did invite
To seek the proofs of Dedalus his flight:
(Who would have thought it then when Fates did friend?)
Now high woods harbour to the wild beasts doe lend.
That cave the shepheards flock doth nightly fold,
Which Sibyls mysteries contain'd of old.
And birds and serpents doe inhabit where
The sacred Fathers earst assembled were.
The porches full of noble Imagery,
Oppressed with their own weight, prostrate lie.
Fanes, once with Trophies fill'd, are now laid low.
And grasse on the distracted gods doth grow.
So many adornments, rare works, sepulchers,
And pious urnes, one ruine now interrs.

Hic tibi Cumææ surgebat inclyta famæ
Mœnia, Tyrrheni gloria prima maris.
Longinquis quo sæpe hospes properabat ab oris,
Visurus Tripodas Delie magne tuas.
Et vagus antiquos intrabat navita portus,
Quærens Dædaliæ conscia signa fugæ.
Credere quis quondam potuit dum fata manebant?
Nunc silva agrestes occulit alta feras.
Atque ubi fatidicæ latuere arcana Sibyllæ,
Nunc claudit saturas vespere pastor oves.
Quæque prius sanctos cogebat Curia patres,
Serpentum facta est, alituumque domus,
Plenaque tot passim generosis atria ceris,
Ipsa sua tandem subruta mole jacet.
Calcantuque olim sacris onerata Trophæis
Limina, distractos & tegit herba Deos
Tot decora, artificumque manus: tot nota sepulchra,
Totque pios cineres, una ruina premit.

On the East-side of the winding hill, a cave there is with a marble frontispice, (whereunto Nature had made an accesse) hewn out of the rock, extending under the ruined walls, and admirably spacious. Here had that famous *Sibyl* her being, called *Cimmeria*, of a town hard by, where she was born, and *Cumea* of this place where she prophecied: yet others affirm that it was *Erythræa*, who removing hither was called *Cumea*: and flourished both before, and after the *Trojan* wars; with whom *Æneas* consulted. The manner of her prophecying thus *Virgil* describeth:

There shall you see the frantick Propheteſſe,
Sing destinies within a caves recesse,
And words commit to leaves. What verse soe're
So writ, she sets in order, and leaves there.
They firmly keep the place to each assign'd.
But she, when the dores open, and rude wind
In rushing whisks the light leaves to and fro,
Nor cares to catch, nor them to re-bestow
In their first form. To seek in sought-for Fate
They thence depart; and Sibyls mansion hate.

Insanam vatem aspicies quæ rupe sublima
Fata canit, foliisque notas & nomina mandat.
Quæcunque in foliis descripsit carmina Virgo,
Digerit in numerum, atque antro secluſa relinquit.
Illa manent immota locis, neque ab ordine cedunt.
Verùm eadem, verso tenuis cum cardine ventus
Impulit, & teneras turbavit janua frondes,
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat;
Inconsulti abeunt, sedemque odere Sibyllæ.

Æn. l. 3.

Neither did she onely give answers in that order, but sometimes by signs, and sometimes by speeches: as appears by what followeth.

The Propheteſſe intreat that willingly
She sing, and her Oraculous tongue untie.

Quin adeas vatem precibusque Oracula poscas
Ipsa canat vocemque volens atque ora resolvat.
Idem

And again,

Ambiguously she sings, the cave resounds,
Truth folding in dark phrase——

Horrendas canit ambages, antroque remugit,
Obscuris vera involvens——
Æn. l. 6.

It is reported of these *Sibyls*, (for many of them there were, and that was a generall name to them all) that they understood not themselves what they had said, nor remembred it, delivering their Oracles in rude and un-polished verse, obscurely, and perplexedly; being uttered out of a phranticke fury when possessed by the spirit. Which when *Virgils Sibyl* perceived to come upon her,

Time serves, said she, now ask and know thy Fates:
The God, behold the God! Before the gates
This saying, her looks change, the white displants
The red, red white; hair stands on end, breast pants,
Her heart with fury swels; she shews more great:
Nor speaks with humane voice, now when repleat
With the inspiring power——

——Poscere fata
Tempus, ait: Deus, ecce Deus levitalia fanti
Ante fores, subitò non vultus, non color unus,
Non compta mansere comæ: sed pectus anhelum,
Et rabie fera corda tument, majorque videri.
Nec mortale sonans, afflata est numine quando
Jam propiore Dei.
Idem.

And when *Æneas* had ended his Oraisons,

At Phœbi nondum patiens immanis in antro
Bacchatur vates, magnum si pectore possit
Excussisse Deum: tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo.

Yet brooking Phœbus ill, about flings she,
Distraught: her brest strives from his power to free.
The more her forward tongue he forces; tames
Her sturdy heart: and both to his will frames.

Such turbulent extasies proceeded without question from a diabolicall possession. But surely a peaceable, and better spirit did inspire them with those heavenly divinations of our Saviour: of whom, if we will give credit unto those eight books now extant under their names, they speak more fully & perspicuously then many of the sacred Prophets. For whereas *Esay* saith; Behold, a Virgin shall conceive, and bear a Son; one of them is made to say,

——Matiæ de virginis alvo
Exorta est nova lux, &c.
Sibyl. Orat. l. 8.

——From Maries virgins wombe
A new light is up-sprung——

both naming him, and the place of his birth, with an history as it were of his life', his death, and resurrection. Whereby it doth give cause of strong conjecture, that these books have had much inserted into them after the event, (whereof some of the Fathers are suspected) the history besides being orderly related, though written by divers and in divers ages. So that the whole being to be mis-doubted, in that falsified in part, or the true from the un-true not distinguishable, we are rather to believe those that have the testimony of time for their approbation. At that prophecie of our Saviour by this of *Cuma*: borrowed from her by *Virgil* (as he confesseth) though perhaps not applyed by him where it was meant, but left at randome to be construed by event, and mixt with his fictions.

Jam nova progenies cœlo dimittitur alto:
Tu modò nascenti puero quo ferrea primum
Desinet, & toto surget gens aurea mundo,
Casta fave Lucina: tuus jam regnat Apollo, &c.
Te duce si qua manent sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.
Ille Deum vitam accipiet, Divisque videbit
Permixtos heroas, & ipse videbitur illis.
Pacatumque reget patriis virtutibus orbem.
At tibi prima puer nullo munuscula cultu,
Errantes hederas passim cum baccare tellus,
Mistaque ridenti colocasia fundet acantho
Ipsæ lacte domum referent distenta capellæ
Ubera; nec magnos metuent armenta Leones.
Ipsa tibi blandos fundent cunabula flores.
Occidet & serpens & fallax herba veneni, &c.
Aggredere ô magnos, aderit jam tempus, honores,
Chara Deûm soboles, magnum Jovis incrementum,
Aspice convexo nutantem pondere mundum!
Terrasque tractusque maris, cœlumque profundum!
Aspice venturo lætentur ut omnia sæclo, &c.

Now a new progeny from heaven to earth
Descends: Lucina favour this childs birth
In whom the Iron-age ends: forth-with shall follow
A golden race, now reigneth thy Apollo, &c.
Now shall our crimes, whose steps doe still appear,
Be razed: and earth deliver'd from long fear.
The life of Gods shall lead, shall Heroes see
With Gods commixt; and seen of them shall be:
And with his Fathers power th' appeas'd world guide.
Free Earth her native presents shall provide
For thee, sweet Boy: wild Ivy, Baccaris,
Smiling Acanthus, broad Colocasis
Goats to their homes shall their full udders bear;
Nor shall our heards the raging Lions fear.
Thy cradle shall sprout flowers: the serpents seed
Shall be destroy'd, and the false poisonous weed, &c.
Dear issue of the Gods, great Joves increase,
Produce these times of wonder, worth, and peace.
Lo how the world, sur-charg'd with weight doth reel!
Which sea, and land, and profound heaven do feel!
Lo how all joy in this wisht times approach! &c.

Ecl. 4.

In the midst of this roomy Grot, there are 3 Cisterns hewn out of the floor, wherein it is said that she washed her self, and after covered with a stole, retired into the innermost part of the Cave: where seated aloft on a Temple, she divulged her Oracles. This is she that fore-told of the destruction of *Troy*, and withall of the invention of *Homer*: who hath inserted sundry of her verses into his Poems: & said to be she that sung the *Romane* destinies. But I cannot believe that this was that *Sibylla*, (although she be called long-lived) that brought those 3 books to sell unto *Tarquinius Superbus*: yet of *Cuma* she was, for divers *Sibyls* there were of this Place, all Priests to *Apollo* (who here was served onely by Virgins) in his not far distant Temple: but rather shee whom they called *Amalthea*, although it be to be imagined that her books contained also the Prophecies of the former, by many of the self-same verses found at *Erythræa*. And old unknown woman demanded for those books, the value of 300 Angels. The King thinking that she doted, both denyed to give her that price, and derided her: when forth-with she burnt 3 & returning, askt as much for the other 6. But *Tarquinius* scoft at her much more then before: whereupon she burnt other 3, & yet required the same sum for the remainder. Insomuch as the King being moved with her constancy (and advised thereunto by the Augures) gave her the price of the nine for the



A. Rnines of *Cuma.* B. *Arco Felice.* C. *The Tyrrhen Sea.*

the three: she admonishing him that he should keep them carefully; and so departing was never seen after. Others say, that these books were brought to *Tarquinius Priscus* and that she lived in the fiftieth Olympiad. These were kept in *Jupiters* Temple adjoyning to the Capitoll, in a chest of stone: whereof first 2, then 10, and lastly, 15 Priests (their Interpreters) had the keeping: and a crime un-pardonable it was for others to look on them. Never undertook they any great enterprize, nor great calamity befel them which they endevoured to remove, but those 15 repaired to these books of *Sibyls*, as to an Oracle; & present remedy for all disasters. But those bought by *Tarquinius*, were burnt with the Capitoll in the 173 Olympiad; *C. Norbanus*, & *P. Scipio* then Consuls. When the Capitoll being restored by *Sylla* the Dictator, & *Jupiters* Temple by *Q. Catulus*; Embassadors were sent by the Senate to *Erythræa* and to other Cities of *Italy*, *Greece*, & *Asia*, to make a collection of the verses of the *Sibyls*, but especially of hers of *Erythræa*; who returned with a 1000, but those lame & un-perfect: which the 15 had in charge to reform & supply, according to their wisdomes. And although they belonged unto divers *Sibyls*, yet they were called *Cumeas*. *Tiberius Cæsar* made a second search through the world, & caused them again to be refined. Those continued at *Rome* untill the days of *Honorius* & *Theodosius* the younger; and then were burned by the traitor *Stilico*. Whereof *Rutilius Claudius Numantianus*:

Nor was't enough to rob with Geticke powers,
But first with fire he Sibyls fates devours.

Nec tantum Geticis grassatus proditor armis,
Ante Sibyllinæ fata cremavit opis.

But *Amianus Marcellinus* reports that they were burnt by *Julian* the Apostata.

Although *Cuma* be high mounted on a rock, yet stands it but low in regard of the more lofty hills, which on the North-side environ it with a wall; being onely separated by a little valley. Thorow these Nature hath left a passage conjoyned by Art with a goodly Arch, called *Arco Felice* by the countrey people. Whereon once stood that famous Temple of *Apollo*, remembred by *Virgil*:

Æneas to the tower resorts, which hie
Apollo guards, and the vast Cave hard by
Of reverend Sibyl. Dedalus (fame sings)
From Minos venting with auspicious wings,
Through un-trac'd airy ways to take his flight
Towards the cold North, on Chalcian tower did light.
There builds a Fane (now footing earth, and free)
And Phœbus consecrates his wings to thee.

At pius Æneas arces quibus altus Apollo
Præsidet, horrendæque procul secreta Sibyllæ,
Antrum immane petit, &c.
Dædalus, ut fama est, fugiens Minoia regna,
Præpetibus pennis ausus se credere cœlo
Insuetum per iter gelidas enarit ad Arctos,
Chalcidicaque levis tandem super astitit arce,
Redditus his primum terris, tibi Phœbe sacravit,
Remigium alarum, posuitque immania templa.
Æn. l. 6.

Yet by some said to have stood below. The image of *Apollo* erected in this Temple,

was

was said to weep for forty days together, at such time as the *Romanes* made war against the *Achaians*, assisting *Aristonicus*, who had intruded into the possession of *Attalus*, (base son unto his brother) who dying gave his kingdome unto the people of *Rome*: Whereat the Sooth-sayers amazed, held it fit to throw the statue into the sea. But the *Cumeans* perswaded the contrary, alledging that it had done the like in their wars with *Antiochus*, & after with *Perseus*, both which succeeded fortunately to *Rome*: whereupon oblations and gifts were sent thither by the Senate. So the Sooth-sayers changed their opinions, and declaring that the weeping of *Apollo* was auspicious to the *Romanes*, because *Cuma* was a *Greek* Colony; and that these tears did pretend confusion to the people whom it favoured: and within a while after they heard news that *Aristonicus* was taken. Not far off there is a large cave, called by the people *la Grotta di Piedro di Pace*, which they say led under ground from thence to *Avernus*. A report in my opinion, of credit. For *Strabo* doth make mention of the same, and that it was digged by *Ceccius*; others say, by the *Cimmerians*, through which *Sibyl* passed to *Avernus* to offer sacrifice to the Infernals. Whereby that seeming contradiction may be reconciled; which is that they shew the place of her habitation both at *Avernus* & *Cuma*. But this passage is now stopt up, for the self-same cause that the other was, which leads from thence unto *Baia*, by us formerly mentioned. The Plain that lies between these the hils and the City, is repleat with ruines: where are to be seen the foundations of Temples, Theatres, &c. under which, no doubt but many admirable antiquities have their sepulture. Approved by that trial made by *Alphonsus Fimentellus* the Vice-roy, in the year 1606, who desirous to find out some antick statues to send into *Spain*; & hearing that the husbandmen hereabout turned up with their ploughs many fragments of armes & images, got leave of *Octavio* Cardinall of *Aquaviva*, and Archbishop of *Naples* (to whose Church this soil doth belong) to make further search. When having removed but the upper earth, it was their chance to light on an entire Temple, although crushed together: the walls and pavement of polished marble, circled with a great *Corinthian* wreath, with pillars, and Epistols of like workmanship, together with a number of defaced figures excellently wrought: the worke as well of the *Grecians*, as *Latins*. There they also found the statute of *Neptune*, his beard of a blue colour: of *Saturn* or *Priapus* (for he held in his hand the heft of a cycle:) of *Vesta* with the top of her haire wound round in a fillet: of naked *Castor*, having a hat on his head, his chin a little covered with doune: of *Apollo* with long disheveled haire, at whose feet stood a Swan: of *Hercules* with a club crowned with a wreath: of *Æsculapius*, or perhaps of *Romulus*: the Colossus of *Augustus Cæsar* exquisitely formed: of *Venus* naked, and surpassing beautifull; two images in Consular habits: *Pallas*, the work of an admirable workman: the armed statue of an Emperor, with a Sphinx ingraven on his bosome: the image of a youth head-bound with a sacred fillet, clothed only in a shirt girt to him with painted Zone. Other women there were in feminine habits, &c. This should seem to have been built by *Agrippa*, and dedicated to *Augustus*, by these there found Characters:

LARRES AUGUS.
AGRIPPÆ.

and

POTESTATIS D.
AGRIPPA.

Some think it to have been a Palace: but whatsoever, it testifieth an admirable building.

Wide of *Cuma*, & towards the Promontory of *Misenus*, stands the lake of *Colusius*, stored with filthy waters; yet profitable for the preparing of line. Called heretofore *Acherusia*, and *Acheron*, which is as much to say as, of Sorrow. *Avernus* and this are said to have recourse unto each other by subterrane passages. Whereof *Silius Italicus*:

Hinc vicina palus fama est Acherontis ad undas
Pandere iter, cæcas stagnante voragine fauces
Lavat, & horrendos aperit telluris hiatus,
Interdumque novo perturbat lumine manes.

'Tis fam'd the neighbour-lake hence flows un-spide.
To Acheron, and boyling, openeth wide
The earths blind cave, and dreadfull jaws extends,
Which un-hous'd souls with un-couth light offends.

Servius writes, that *Avernus* doth spring from *Acherusia*. The Heathen would not taste of

of it, for that (in regard of the heat thereof) they thought that it arose from the infernall *Phlegeton*. The Poets fable, that *Hercules* here ascending from hell, took from his head the Poppie garland that he wore, and placed it on the banks, in memoriall of his return: since when the Poppy hath been black that hereabout groweth.

Not far from this the Mannor-house of *Servilius Vatia* presented our eyes with her ruins: who was Consul with *Appius Claudius* 674 years after the building of the City. He over-threw the Pirats in *Cicilia*, & triumphed for the same: having taken *Coricus*, *Olympus*, *Phaselides*, *Isaurus*, and retaining the name of the latter. Who in the end casting off all publick employments retired to this place. Of which, and of him, thus *Seneca* to *Lucilius*: Therefore I persevered the longer, invited by the pleasant shore, which windeth about between *Cuma* and the mansion of *Servilius Vatia*: enclosed on the one side with the sea; and on the other with the lake, affording as it were a straight passage, being thickned with a late tempest. For that water, as thou knowest, so provoked, doth often over-flow, & unites those sands, which a long calm dis-unites, by reason of their siccity. As my manner is, I began to look about me, to see if I could find out any thing that might profit; & bent mine eyes upon the house which sometimes belonged unto *Vatia*. In this that rich Prætor (for nothing famous but for his retirement) grew old, & for that onely was accounted happy. For as often as the friendship of *Asinius Gallus*, or the hatred of *Sejanus*, and in the end his love, had destroyed any, (for to have offended him, & to have loved him, was equally dangerous) men would say, *O Vatia, thou only knowest how to live!* yet knew not he how to live but how to conceal himself. Great is the difference betwixt leading the life vacantly, and leading it slothfully. I never past by this house of *Vatia*, but I said, *Here vatia lay buried*. Of the house it self I can write nothing certainly: I only knew by the out-side, and as it exposeth it self to the view of the passenger. Two caves there are of excellent workmanship, both made by art, and both alike spacious: the one never receiveth the Sun, & the other retaineth it untill Sun-set. A little brook there runneth divided by Art thorow a grove of Plantines, devoured by the sea & *Acheruſia*; sufficient for the nourishing of fish, although daily taken. When the sea is composed, they spare them, but take them when enraged with storms. The chiefest commodity of this place is, in that it hath *Baiæ* beyond the walls: enjoying the delights thereof, & sequestred from the incumbrances. This praise I can give it, that it is to be dwelt in all the year long. For it lieth open to the West winds, and so receiveth them that it retaineth them from *Baiæ*. Not un-advisedly therefore did *Vatias* make election of this place, where now grown old, he might bestow his idlenesse. But the place doth not greatly tend unto tranquillity: it is the mind commendeth all things.

Now remaineth it that we treat of *Tritolæ*, *Baiæ*, *Banlis*, and the Promontory of *Misenus*, with their confines. Wherein we will proceed in order as they lie: and not as confused seen by us. And to begin with the North-west end of the South-west side of the *Bay* of *Putzol*: neer to the place where we left our boat when we went to *Avernus*. The crooked land here maketh a little bay and after a while riseth bolt upright; upon whose top, & towards *Avernus*, the Mansions of *Marius Pompey*, and *Cæsar*, are said to have stood: gathered perhaps out of that place of *Seneca*; where he saith: those to whom at first the fortune of the people of *Rome* transferred the publick riches, *Caius Marius*, *Cneus Pompeius* and *Cæsar* built them houses in the region of *Baiæ*: but seated them on the tops of the mountains. This appeared more war-like, to behold from above the under-lying countrey. Consider what situation they chose, in what places, what buildings they erected, and thou wilt find them to be rather fortresses then palaces. Thus *Seneca*. But *Pompey's Villa* only stood here. Nothing hath this place note-worthy (for time hath deprived the ruines of their History) but certain wet & dry baths: the former in a cave at the foot of the rock, now not preserved, called heretofore the baths of *Diana*. We mounted a pair of high stairs, on the out-side of the rock, and cut out of the rock to the other: where certain rooms are built for the benefit of the diseased. This Sudatory is entred by a long narrow passage hewn into the rock, into which we were fain to goe backward or stooping, by reason of the vapour, and so excessive hot, that it forth-with bathed us in our own sweat. But hear we it described by a late traveller:

The Dry-bath high rear'd on a mountain side
Thrust forth three arms, which sulphury fountains hide
In their extream extents; where smoakie night
Still state sustains, preserv'd from Phœbus sight.
Long is the entrance: ashes white and hot
Pester the way in midst of the dry Grot.

In primis celso sita Sudatoria monte,
In tria divisus specus est ceu brachia, quorum
Sulphureos extrema tenent fumantia fontes,
Solis in accessus radiis sub rupe cavata.
Ingressu via longa patet cinis impedit albus
Atque calens mediæ prodientes agmine fossæ.

Thy

Ingrediendo cave tollas caput, arduus unde
Sumus agit totoque fluunt de corppre rivi;
Viſceribuſque trahens animam, vapor æſtuat intus.
In ſubmiſſus eas, & cautè lumina ſerves,
(Nam ſine luminibus nulli eſt intrare poteſtas)
Victor eris, nimium ſed non tentare: ſiniſtram
Dira tibi mens ſit, neceat intus perfidus aër,
Profuit & nulli tacitas quæſiſſe latebras.

Thy head advance not, leſt fumes it involve;
And all thy body into ſtreams reſolvs;
And vapors inly burning ſoul exhale
From entrails. Thoſe that ſtooping goe prevaile,
And lights keep in: (no entrance without light.)
But let no dire deſire thy ſteps incite
To tread the left; there treacherous Air aſſaults
Faint life: no good thoſe ſilent vaults.

Called this was formerly *Fricola*, of the rubbing of their bodies; and now by corruption *Tritola*: or, as others ſay, for that it cureth the Tertian Feaver. There be who ſay, that it was called of old *Trifolus*, & doe aſcribe the *Trifoline* wine to this mountain. It cureth the *French* Pox, & Fluxes of the head. Men and women have ſeveral times alotted them to enter. Who ſweat here half an hour become prone unto venery: inſomuch that Chriſtian widows and virgins admoniſhed by St. *Jerome* to avoid the place. Both above & below theſe baths were adorned with Images (whereof ſome fragments do remain in ſome of them, which together with adjoyning inſcriptions, expreſſed and declared their ſeverall vertues.) Defaced (as they ſay) one night by the Phiſicians of *Salerne*: as an impeachment to their profit, they were puniſhed for the ſame by the ſea, being drowned in their return.

Beyond this, where the ſea doth make a ſemicircled bay, ſtood the principall part



A. *The Caſtle built by Charls the Fifth.*
B. *Ruins of Diana's Temple.*
C. *Ruins of the Temple of Venus.*
D. *The Baiæ of Baiæ.*

of the City of *Baiæ* (for both *Tritulæ* and *Bauli* be-longed thereunto) not the leaſt part thereof ſtretching into the Sea; the reſt poſſeſſing the ſhore, with the ſides and tops of the adjoyning hils. It was called *Baia* of *Baius* the companion of *Ulyſſes* here interred: ſo write they. A place ſo endued by Nature, and ſo adorned by Art, that the *Lyric* Poet doth celebrate it as of pleaſure imcomparable:

Nullus in orbe locus Baiis prælucet amœnis. Hor. *No place on earth ſurpaſſeth pleaſant Baiæ.*

And the *Epigrammiſt*,

Lirus beatæ Veneris aureum Baiæ;
Baiæ ſuperbæ dona naturæ:
Ut mille laudem Flacce verſibus Baias,
Laudabo dignè non ſatis tamen Baias.
Mart. L. 11. ep. 81.

The golden ſhore of Bleſſed Venus, Baiæ:
The prodigall largeſſe of proud Nature, Baiæ;
Though in a thouſand verſes I praiſe Baiæ,
Yet ſhould not I deſervedly praiſe Baiæ.

I wonder why *Joſephus* doth call it a little City: when it is ſaid to have extended five miles in length; and ſome places two (though in ſome leſſe) in latitude; preſenting the ſhape of a finger. Nor was it undeſervedly admired by King *Ariſtobulus*.

A declaration of the magnificency and riches of the *Romans*: but too much of their luxury. Beautified with ample temples, multitudes of *Bannias*, Imperiall palaces, and the adjoyning Mannor-houses of the principall *Romanes*: whither they made their recourse in the time of peace, and cessation from employments. They forced the Sea to retire, and afford a foundation for their sumptuous buildings. Scoft at in a certain old man by the *Lyrick*:

Thou marble pu'st to cut, thy end no neer,
And thoughtlesse of thy tombe, dost houses rear;
Enforcing Baiæ to usurp the bound
Of muttering seas; not pleas'd with the dry ground.

Tu secanda marmora locas sub ipsum funus, & sepulchri
Immemor struis domos:
Marisq; Baiis obstrepentis urget submovere littora
Parum locuples continente ripa.
Hor. l. 2. Od. 18.

Egyptian Canopus, mentioned before, was a school of vertue, compared to the voluptuous liberty of this City. The Inne (saith *Seneca*) and receptacle for vices: where luxury taketh the reins, and is (as in a priviledged place) there far more licentious, &c. What a sight it is to see drunkards reeling along the shore; the banquettings of such as are rowed on the water, the lakes reckoning their continuall canzonets, and the like: which lasciviousnesse, as if there lawlesse, not onely sins in, but publisheth? The mind is to be hardened, and removed far from the sorcery of inticing pleasures. One winter onely here enfeebled *Hannibal*; and the delights of *Campania* did what the snow, and the *Alpes* could not doe; victorious in arms, yet by vices vanquished, &c. Thinkest thou that *Cato* would ever have dwelt at *Mica*, to have numbred the by-sailing harlots, and to behold so many divers fashioned boats, be-painted with diversity of colours, the Lake strewed over with roses: and to have heard the night-noises of singers? &c. Who so is a man, had rather be wakened with trumpets then effeminate harmony. But long enough have we contended with *Baiæ*, though with vices wee can never sufficiently. Thus he. Wherefore to marvel though *Venus* had here her Temple, when the people were so devoted unto her, and the place it self such an enemy to chasty:

Lavina, as chast as the ancient Sabines were,
(Though then her Stoick husband more severe)
Whilest now Averne, no Lucrine she frequents,
Oft bathes in Baian baths; at length assents
To lust: her husband leaves, in strange fires burns,
Penelope came, an Helena returns.

Casta, nec antiquis cedens Lavina Sabinis,
Et quamvis tetrico tristior ipsa viro:
Dum modo Lucrino, modo se permittit Averno:
Et dum Baianis sæpè fovetur aquis;
Incidit in flammas, juvenemque secuta relicto
Conjuge, Penelope venit, abit Helena.
Mart. l. ep. 63.

And *Ovid*:

Need I name Baiæ hem'd with sails? boats rowing
Along the shore, and springs from brimstone flowings?
Ah, cries some one, and his fell torment shews,
These waters cure not as the rumour grows.

Quid referam Baias prætextaque littora velis,
Et quæ calido sulphure fumat aquam?
Huc aliquis vulnus referens in pectore dixit:
Non hæc, ut fama est, unda salubris erat.
Art. Aman. l. 1.

And it should seem that the bathes there had that fame un-deservedly: whereof *Horace*,

Antonius Musa saith, that Baiæ be
Not for my health: yet take they offence at me,
That in cold water bathe, the weather cold.

——nam mihi Baias
Musa supervacuas Antonius, & tamen illis
Me facit invisum gelida cum perluor unda.
Epist. 15. l. 1.

And though the Physicians hereabout of this time, (but such onely as have read *Galens* method, and kill men without punishment) when they are ignorant in the disease, or to seek in the cure, send their patients to these baths; yet never was it known that they profited any. They rather tending to pleasure and wantoning: whereof *Pontanus* the *Neapolitan*;

You wanton Baiæ shun, Marinus,
And fountain to libidinous,
What marvell? Lust doth Age un-doo:
O Tomacell, doth wine so too?
Falernian liquor old age chears:
And liberall draughts of Thyons tears.

Salaces refugis Marine Balas,
Et fontes nimium libidinosos,
Quid mirum? senibus nocet libido,
At non, O Tomacelle, vina prosunt
Et prodest senibus, liquor Falernus;
Et prosunt latices Thyoniani;

Take

An non & ſenibus Marine ſomnus,
Et prodeſt requie; ſoporque prodeſt
Baiis ſomniculoſius quid ipſis?
Quid Thermæ, niſi molle, lene mite
Rorante Cyathos merumque poſcunt:

Takes age in eaſe, and ſleep content?
Then Baiæ what more ſomnolent?
What craves the bathes but ſolace, ſouls
Diſcharg'd from cares, and flowing bolles?

And it may be that other Baths, and new-famed fountains, are more eſpecially frequented to cheriſh the diſeaſes of the mind, then to cure thoſe of the body. Should we give them an un-deſerved title, or make them ſay more then the truth, if we produced them thus ſpeaking, as the afore-ſaid Author did the other?

Noſtrum ſi titulum puella neſcis;
Hic eſt: Prægravida recede alvo,
Quæ venit vacua: hoc habet tabella, &c.

Wench, doſt thou not our title know!
'Tis this: Come empty, from hence goe
Full belly'd: this contains our table, &c.

The reſt I ſuppreſſe, in that offenſively immodeſt. But I ſhould dwell to long on this place, ſhould I ſpeak of the *Ambubaiæ*, certain infamous women, ſo called for converſing about *Baiæ*, incredibly impudent, or other their particular iuxuries. But behold an egregious example, that pronounceth the works of mens hands as frail as the workmen. *Baiæ*, not much inferiour unto *Rome* in magnificency, equall in beauty, and ſuperiour in health-full ſituation, hath now ſcarce one ſtone left above another, demoliſhed by war, and devoured by water. For it ſhould ſeem that the *Lombards* and *Saracens* in the deſtruction hereof had not onely a hand; but that the extruded ſea hath again re-gained his uſurped limits: made apparant by the paved ſtreets, and traces of foundations to be ſeen under water. The ſhore is all over-grown with buſhes and mirtles, the vaults and thrown down walls inhabited by ſerpents: and what is more, the air heretofore ſo ſalubrious, is now become infectious and un-healthfull. A number of caves there are all along the baſes of the cliff: many of them were employed for fiſh-ponds, whereinto they let in, and excluded the ſea at their pleaſure: in which they greatly delighted; framed & maintained with exceſſive expences. But eſpecially they delighted in Lampreys, partly for their bellies, and partly for that they were eaſily kept in their ſtews, as not ſo tender, and longer liv'd then any other. For ſome of them have been known to have lived three-ſcore years, and ſome upward. Beſides, their familiarity with men was to be admired: having particular names, and coming to the hand, when ſo called upon. Whereof *Martial* ſpeaking of *Domitians* fiſh-pools which were here in *Baiæ*:

Piſcator fuge, ne nocens recedas,
Sacris piſcibus hæ natantur unda,
Qui norunt dominum, manumque lambunt,
Illam qua nihil eſt in orbe majus.
Quid, quod nomen habent; & ad magiſtri
Vocem quiſque ſui venit citatus?
l. 4, Epig. 30.

Angler, preſerve thy innocence, forbeare;
For they are ſacred fiſh s that ſwim here:
Who know their Soveraign, and will lick his hand;
Then which, what greater in the worlds command?
What, that they have names, and when they called are,
Unto their maſter ſeverall call repaire?

For which they have been of divers incredibly affected: inſomuch as *Craſſus* bewailed the death of one, no leſſe then the loſſe of a ſon; and built a ſepulchre for it. *Caius Hirtius* who had a Manour-houſe alſo in *Baiæ*, was the firſt that invented theſe ſtews for Lampreys; who received for the houſes which where about his fiſh-pond, two thouſand Seſtertians; all which he ſpent in food for his fiſhes. He it was that lent *Cæſar* the Dictator ſix hundred Lamoreys to furniſh his feaſts in the time of his triumphs to be paid again in kind, in number, & by weight: for he would neither ſell them, nor exchange them for other commodities. The Tyrants of thoſe times (nor as *Auguſtus* free from their ſavage paſtime) took a delight to throw the condemned into theſe ponds, to be devoured by them; becauſe they would ſee them torn in pieces in an inſtant. The Oiſters alſo of *Baiæ* were exceedingly commended:

Oſtrea Baianis certantia, quæ Medullorum
Dulcibus in ſtagnis naſcit maris æſtus opimus.
Accipe dilecte Theon, memorabile munus.
Auſon. 38.

Oiſters comvar'd with thoſe of Baiæ, fed
By tyding ſeas in pits of the freſh lake
Of Meduli, a rare gift, Theon take.

Sergius Oratus was the firſt that made pits for them about his houſe here; more for profit, then to indulgiate his gluttony. For by ſuch devices he purchaſed much riches. He alſo deviſed the hanging Bannias, & pools to bathe in, on the tops of houſes.

At

At the foot of the hill that windeth towards *Tritula*, ſtood the Palace of *Piſo*: whereunto *Nero* frequented often, and caſting off ſtate & attendance, accuſtomed to bathe & banquet. Here thoſe of *Piſoes* conſpiracy would have executed their purpoſe: but he refuſed to give his conſent; that his table ſhould be defiled with ſlaughter, and the gods of hoſpitality provoked. Of this nothing remaineth but certain caves and entrances hewn out of the rock. More within the Bay on the bending ſhore ſtand the ruines of a goodly building called at this day *Truglium*. It ſeemeth to have been a Bannia, by the vents in the walls for the ſmoak to evaporate, and by the pipes which on each ſide conveyed rain water into the ample lavers; and other proofs which theſe reliques remonſtrate. Yet ſome will have it to have been the Fane of *Venus*, for ſhe in *Baiis* had her Temple. But where ſo or no, the walls of a magnificent Temple here yet look aloft, ſeated more high, and almoſt againſt the midſt of the Bay: not onely known to have been conſecrated to miſ-placed *Diana* by that teſtimony of *Propertius*,

Thee Cynthia in the midſt of Baia plac't,
Where wayes along the Herculean ſhore are trac't:

Ecquid te mediis ceſſantem Cynthia Baiis,
Qua jacet Herculeis ſemita littoribus.

but by the figures of Dogs, of Harts, and Barbels here ingraven, which were ſacred unto her.

Now upon the high hill oppoſing *Tritula*, and confining the other end of the Bay, there is a ſtrong Caſtle, erected by *Philip* the ſecond, to protect the under-lying ſea, and places adjoyning, from the thefts and waſtes of the Turkiſh Rovers; manned by threeſcore ſouldiers: where the Mannor-houſe of *Julius Cæſar* ſtood, as is to be collected out of *Tacitus*.

Between this and *Miſenus* lies *Bauli*, called firſt *Boaula*, as much to ſay, as an Ox-ſtall: of *Gerions* Oxen, which *Hercules* brought hither in triumph out of *Spain*, where he had a Temple conſecrated unto him.

——Boalia this age
Corruptly Bauli calls——

——Corrupta Boalia Baulos
Nuncupat hæc ætas——

for the better ſounding of the word. Here *Hortenſius* the Orator had his Villa, (the ruines whereof are now buried in earth, and covered with water) who greatly delighted in his fiſh-ſtews, and was nick-named *Triton* by *Tully*; for the fiſhes herein would come to his hand when ſo called: who wept for the death of a Lamprey, & to a friend that begged two Barbels of him, (called *Mulli* in Latin) replyed, that he had rather give him two Mules for his litter. This was afterward poſſeſſed by *Antonia* the mother of *Drnſus Nero*; who hung a jewell in the gills of a Lamprey which ſhe loved. A place famous for the Tragedy of *Agrippina*, here feaſted by her diſſembling ſon, and invited by him unto *Baiæ*, to celebrate the five dayes continually feſtivall of *Minerva*: whenby the way (being by night to come, the better to cloak it) in a galley diviſed by *Anicetus* Captain of the Navy at *Miſenus*, by Art made looſe in the bottome, ſhe ſhould have been as if accidentally drowned. But ſhe apt to diſtruſt, as inured to like practiſes, or having had ſome notice thereof given, cauſed her ſelf to be carryed in a chair unto *Baiæ*, where by *Neroes* artificially paſſionate entertaiment diſcharged of her fears, ſhe returned by galley (the ſea calm, and the night ſtarry, as deteſting to cloak ſuch a villany) with only two of her own retinue: *Crepitius Gallus* that ſtood not far from the ſtern, and *Aceronia* her woman who lay at the feet. When with great joy relating the repentance of her ſon, and her recovered favour, the watch-word was given, and the heavy covering of the place falling down as was ordered, preſt *Gallus* to death: but that over the women being ſtronger then the reſt, though ſhrinking, ſaved them, the veſſel thereby kept alſo from parting aſunder: ſo that fain they were to ſink the galley at the ſide by little and little. *Aceronia* crying, that ſhe was the Princes mother, was ſlain with poles and oares: comming to her end by the craft which ſhe uſed for her ſafety. *Agrippina* with ſilence ſwimming to the ſhore, having onely received one wound on the ſhoulder; was ſuccoured by ſmall barks, and conveyed to her houſe which bordered on *Lucrinus*. When caſting in her mind the un-lookt for honor done her, ſucceeding ſuch bitterneſſe of hatred, the fabrick of the galley ſo to diſſolve, neither ſhaken with ſtorms, nor cruſhed by rocks; the death of *Aceronia* aſſuming her name, and laſtly, the wound ſhe had received: ſhee held it the

beſt courſe to take no notice of the treachery: ſending *Agernius* to tell her ſon of the danger which ſhe had eſcaped by the goodneſſe of the Gods, and by his good fortune. But he knowing her craft, and fearing that ſhe ſhould preſently practiſe a revenge, ſent *Anicetus* a Captain of the navy, and a Centurion of ſea-ſouldiers to diſpatch her: who breaking into her houſe, and finding her a bed, it is ſaid that ſhe preſented her belly to the ſword of the Centurion; bidding him to ſtrike it that had brought forth ſuch a monſter: and ſo with many wounds periſhed. *Nero* ſtanding by when ſhe was cut up, (therein no leſſe ſavage then in murdering) ſurveying every part of her; ſaid to the by-ſtanders, *That he thought he had not had ſo beautifull a mother.* The ſame night ſhe was burned with baſe funerals, & whileſt *Nero* reigned, un-buried. But ſhortly after encloſed here at *Bauls* by her houſhold ſervants in a ſimple Sepulchre, called the Sepulchre of *Agrippina* at this day, which wee entred: being placed on the ſide of the riſing ground, partly hewn into the rock, and now having a difficult entry. The roof and ſides are figured with Sphinxes, and Griffons: but ſullied greatly with the ſmoak of torches and lights, born in by ſuch as doe enter.

Not far beyond, the land pointed into the ſea, and there hollowing a little by the induſtry of *Agrippa*, at *Caſars* appointment, and called the Port of *Agrippa*. Another navy they kept at *Ravenna*, both ſerving aptly for employment: in that from either the one or the other they might make a ſwift cut, if occaſion required, without compaſſing of countreys, to any part of their Empires within *Hercules* pillars. *Voluſius Proculus* was Admiral of this in the time of *Nero*, and *Pliny* the natural Hiſtorian in the reign of *Titus*. Divers ſtones hereabout doe bear the names of ſhips, and navall Commanders; with ſuch like antiquity. At the mouth hereof are yet to be ſeen certain ruinous piles. The in-nermoſt part, now a filthy lake, is vulgarly called the dead Sea.

On the far ſide of this, and ſtretching furtheſt into the ſea, the mountain of *Miſenus* riſeth aloft,

Miſenum Æoliden, quo non preſtantior alter,
Ære ciere viros Martemque accendere cantu.
Virg. Æn. l. 6.

Æolian Miſen, others paſſing far,
With braſſe ſtern fight to excite and kindle war:

Æneas his Trumpeter, and drowned hard by, by the envy (as they fable) of *Triton*

At prius Æneas ingenti mole ſepulchrum
Impoſuit, ſuaque arma viro, remumque tubamque
Monte ſub aerio, qui nunc Miſenus ab illo
Dicitur, æternumque tenet per ſecula nomen.
Idem

But good Æneas a huge tomb did reare,
His arms, his ore, and trumpet placing there
Under aeriall mountain, of his name
Miſenus call'd, to his eternall fame.

Called *Arius* before: or having that Epithet given it, in that partly by Nature, and partly by Art it is almoſt hollow throughout. This Promontory is of all other the moſt famous for the clemency of the air, the City here once ſtanding, the Mannor-houſes adjoyning, the *Romane* navy, antick monuments, fiſh-pools, grots, baths, and other admirable buildings: ſurveying all the ſea-coaſts unto the Promontory of *Minerva*, (if meaſured with the winding ſhore, 34 miles diſtant) all which ſhewed in the time of the *Romane* Monarchy like to one entire City. Whereof now (*Naples* excepted) there is little to be ſeen that hath eſcaped the fury of fire, of water, or earth-quakes. Here *Caius Marius* had a Villa, with a place more ſumptuous and fine then befitted ſuch a ſouldier, after purchaſed by *Cornelia*, and after that by *Lucullus*, in which *Tiberius Caſar* departed this life (prevented by extremity of ſickneſſe) in his way unto *Capra*. The vault of *Traconaria* (ſignifieth a paſſage for water) is neer unto this. A part of the ſame (as conjectured by ſome) which was digged by *Nero*, reaching unto *Avernus* to receive all the hot waters of the baths of *Baiæ*: being covered over head, and on each ſide cloyſtered. But this ſhould rather ſeem to bee made for their receipt of the rain that deſcended from the Promontory, as appears by the conveyances. It is about twenty foot high, the fallen down roof obſcures both the length and breadth. The middle ſpace is contained between two walls, 18 foot broad, and 200 long. In either ſide of it a paſſage there is by four dores into four ample vaults, the arched roofs being joyned with walls in the middle. The ruines of the City lie below this: amongſt which are the remains of a Theater, in form of an half Amphitheatre. Theſe Theatres were dedicated to *Venus*, as the Amphitheatres to *Mars*: thoſe preſenting delights of a more gentle nature.

Where

Where loves imagined are daily ſung ;

Iſtic aſſidè ficti cantantur amores.
Ovid. Remed. Amoris.

yet more anciently to *Bacchus* : rather from the ſeeing then hearing aſſuming that name, of their there preſented dancings, pageants, and diverſity of ſpectacles. *Marcus Valerius Maſſala*, and *Caſſius Longinius*, were the firſt among the *Romans* that adventured to erect a Theatre : although playes were deviſed many ages before.

Firſt Romulus theſe carefull playes devis'd,
When Romane widowes Sabine maids ſurpris'd.
No veil the marble Theatre o're-ſpred,
Nor ſtage with liquid Saffron then lookt red.
But Bowre of boughs, which neighbouring woods impart,
There rudely framed ſtood ; the Scene lackt art.
On ſeats of turfs the Auditors ſit down :
And leavy wreaths, their dangling treſſes crown.

Primus ſollicitos feciſti Romule ludos,
Quum juvit viduos rapta Sabina viros.
Tunc neque marmoreo pendebant vela Theatro,
Nec fuerunt liquido pulpita rubra croco.
Illic quas tulerant memoroſa palacia frondes
Simpliciter poſitæ : Scena ſine arte fuit.
Ingradibus ſedit populus de creſpite factis
Qualibet hi : ſutas fronde tegente comas.
Ovid. Art. Am. l. 1.

But how ſumptuous they grew from ſo rude a beginning, the Theatre built by *Marcus Scaurus* doth declare, exceeding all other fabricks whatſoever. It had three ſtages one above another, ſupported with three hundred and ſixty pillars of marble. The loweſt ſtage was of marble; the front of the middle, of glaſſe; the uppermoſt of boards guilt curiouſly over. Three thouſand ſtatues of braſſe ſtood between the columnes : and the ſemi-circle was ample enough to contain four-ſcore thouſand perſons. The furniture of hangings, pictures and apparell, was anſwerable to the magnificency of the building : and all this done by a private man. The parts of a Theatre were four : the front of the ſtage, the ſtage whereon they acted : the place where the Muſicians played, (in which the Poets alſo, and Orators pronounced their compoſitions) and that where the Chorus danced and ſung : about which ſate the Senators. The ſpectators ſate one above another round about the Round, diſtinguiſhed according to their quality. The face of the Scene was made ſo as to turn of a ſudden : and to preſent new pictures and places, recording to the argument then handled. But herein the invention of *Curio* ſurpaſſed : whoſe two great Theatres framed of wood, hung upon two hooks, which up-held the whole frame. In the forenoon placed they were back unto back, and plays exhibited therein : in the after, turned about in a trice they affronted each other, and towards the later end of the day joyning them together, made of both one goodly Amphitheatre, (the people never removing from their ſeats) where Fencers at ſharp ſucceeded the Actors. Thus bore he the *Romanes* between heaven and earth upon the truſt of two hooks : a bold invention, and as bold an adventure. *Nero* in perſon oft acted in publick Theatres, although Players were ſilenced by him in the beginning of his reign, as before his time by *Tiberius*, and after by *Trajan*.

A little removed there are certain ſalt-pits, & beyond towards *Cuma* we came to a ciſtern, not undeſervedly called *Piſcina mirabilis*. This was entred at two dores in the oppoſite corners (whereof one now is ramm'd up) and is deſcended into by forty ſtone ſteps. The vault is five hundred foot in length, and in breadth two hundred and twenty : the roof ſuſtained by four rows of pillars, twelve in a row, wherein are divers tunnels whereat they draw up water, now yeelding a ſufficient light to the ſame. Without, it appeareth but as a riſing bank : the walls within conſiſting of brick ; and playſtered over with a compoſition as they ſay, of flowre, the white of egs, ſtone beaten into powder, hard as marble, and not to be ſoked thorow by water. The making of this ſome impute to *Lucullus*, by reaſon of the neighborhood of his manſion : but more probably we may doe it to *Agrippa* for the benefit of the Navy, into which water was conducted from the river *Serinus*. Thoſe that are called *Centum Camerellæ* (into which alſo we entred) of the multitude of vaults for the preſerving of water, I rather think to have belonged to *Lucullus* : mentioned by *Varro*, *Tacitus*, and *Pliny*.

Between *Miſenus* and *Baiæ* there lyeth a long plain, called by ſome the *Elyſian* field, but more commonly *Mercato di Sabbato*, environed with ruines : heretofore Cirque : ſo called of the running about the obelisks that ſtood along in the middle, with horſes and chariots. *Tarquinius Priſcus* built the firſt amongſt the *Romans*, between the two hills *Palatinus* and *Aventine*, named *Maximus* : enlarged and magnificently adorned by *Cæſar Auguſtus*, *Trajan*, and *Heliagabilus*. It contained

in length three hundred ſeventy and five paces, in breadth an hundred and five and twenty: ſquare at one end, and circular at the other: the round and ſides compaſſed with a rivolet of ten foot broad, and of equall depth; without which were the walls, containing three galleries one above another, and built with ſeats like an Amphitheatre: where places were aſſigned to each ſeverall calling; large enough to receive two hundred and threeſcore thouſand Spectators. Entred it was at twelve ports. At the ſquare end the horſes under certain arches had their ſtand, kept back by a barrier drawn up upon the ſign given. In the midſt of the Cirque ſtood an hieroglyphicall Obelisk, brought by *Auguſtus* out of *Egypt* from the City of the Sun, there erected by *Semneſertus*, and hundred five and twenty foot and nine inches high. On each ſide of this ſtood three leſſe, gilt afterwards over, for the other ſix Planets, all in a row like the liſts in a Tilt-yard. They uſed to ſtrew the floor with the powder of white ſtone. *Nero* cauſed it to be ſprinkled with a green minerall, found in the mines of gold and braſſe, *Caligula* with the ſame, but mixed with Vermillion: *Heliogabalus* with the filings of gold and ſilver, and ſorry he was that he could not with Amber: Although the Cirques were generally conſecrated unto *Neptune*, yet it ſeemeth that the Sunne had a ſpecial intereſt in this: not onely in regard of his Obelisk, but of the twelve games there exhibited in his honour, ſignified by the twelve gates, and perhaps having reference, to the twelve ſigns, as the ſeven times circling the liſt with their chariots, had to the ſeven Planets, and dayes of them named. That hieroglyphicall Obeliske now ſtanding at *Rome* in the Lateran, ſtood in the ſame Cirque, erected by *Conſtantius*, and by him brought from *Alexandria* in a galley of three hundred oares; being there left by *Conſtantine* the Great, who had taken it from *Egyptian Thebes*, (where *Ramneſtes* had ſet it in a Temple to the honour of the Sunne) with purpoſe to have conveyed it unto *Conſtantinople*. They adorned theſe places with the images of their gods, and ſpoiles of their enemies. Before the beginning of the race, they carryed their idols about in a ſolemn proceſſion. Whereof amorous *Ovid* ſitting in the Cirque by his Miſtris,

Sed jam pompa venit, linguis animiſque favete:
Tempus adeſt plauſus, aurea pompa venit.
Prima loco fertur ſparſis victoria pennis:
Hue ades, atque meus, fac Dea, vincit amor.
Plaudite Neptuno, nimium qui creditis undis:
Nil mihi cum pelago, me mea terra tenet.
Plaude tuo Marti miles; nos odimus arma,
Pax juvat, & media pace repertus amor.
Auguribus Phœbus, Phœbe venantibus adſit:
Artifices in te verte Minerva manus.
Agricolæ Cereri, tenetoque aſſurgite Baccho:
Pollucem pugiles, Caſtora placet eques.
Nos tibi blanda Venus, puerique potentibus armis
Plaudimus, inceptis annue diva meis.

Ovid. Amor. l. 3. Eleg. 1.

The pompe now comes, hearts praiſe, nor be tongues dumbe:
Time fits applauſe; the golden pompe doth come.
Loe, Victory with diſplay'd wings leads the way:
Come hither Goddeſſe, give our love the day.
Serve Neptune they who too much truſt to ſeas:
With waves we trade not: me my ſoyl doth pleaſe.
Souldier applaud thy Mars, we wars deteſt;
Peace love, and Love that in mild Peace thrives beſt.
Augurs Apollo, hunters Phœbe aid:
Artificers applaud the brain-born Maid.
Ceres and Bacchus countrey ſwains adore:
Champions pleaſe Pollux; horſ-men Caſtor more.
To thee kind Venus, and thy boy that awes
All hearts (aſſiſt me) I give my applauſe.

The place then cleared by the Prætor, choſen for that purpoſe, the Charioters ſtarted their horſes upon a ſign given: clothed in colours differing from each other:

Si Venero Praſinove faves, qui coccina ſumis;
Ne fias iſta transfuga forte vide.
Mar. l. 14. Epig. 31.

If blue or green you ſide with, and wear red;
Look leſt they ſay, you from your party fled:

thoſe of their faction wearing the ſame, which grew to ſo hot a contention in the reign of *Juſtinian* between the Green & the Blue, that 40000 were ſlain at *Conſtantinople* in the quarrell. Seven times they drove about the liſt, as is manifeſt by *Propertius*.

Aut prius infecto depoſcit præmia curſu,
Septima quam metam triverit ante rota.

Or prize demands before the race be done:
Ere wheels ſeven times about the liſt have run.

and he reputed the moſt skilfull, that could drive neereſt to the ends of the liſt without danger: whereof *Ovid* reproving a Charioter,

Me miſerum, metam ſpacioſo circuit orbe:
Tende precor valida lora ſiniſtra manu.
Am. 3. Eleg. 2.

Ah! from the liſt too far his wide wheels ſtray:
A ſtronger hand upon the left rein lay.

A napkin was the reward of the victor; as the hanging out thereof a signall to begin. Which grew into a custome upon *Nero's* throwing his napkin out at the window, staying long a dinner, and importuned by the people to make hast: who often played the charioter himself. And so had this pastime bewitched the principall *Romanes*, that divers consumed their patrimonies therein, declared by *Juvenals* invective against one,

Who spent his wealth in mangers, nor doth prise
What parents left whilst on swift wheels he flies.

Quibona donavit præsepibus, & caret omni
Majorum censu, dum pervolat axe citato.
Sat. 1.

And to conclude with the same Poets Satyricall description of theses races.

Mean-while Circensian shews doe celebrate
Idean races. In triumphant state
The horse-thief Prætor sits. In truth I may
With favour of so great Vulgar say,
To day the Cirque all Rome contains, the cry
Assures me of the Green-coats victory.
Lose he, the City mourns in like dismay,
As when at Canna Consuls lost the day,
This better the bold-betting Youth befits
To see, who close to his trim Mistris sits.

Interea Megalesiacæ spectacula mappæ
Idæum solemne colunt, similisque triumpho,
Prædo caballorum Prætor sedet ac mihi pace
Immensæ nimiæque licet si dicere plebis.
Totam hodie Romam circus capit, & fragor aurem
Percutit, eventum viridis quo colligo panni:
Nam si deficeret mœstam, attonitamque videres
Hanc urbem, veluti Cannarum pulvere victis
Consulibus, spectent juvenes quos clamor & audax
Sponsio, quos cultæ decet assedisse puellæ.

Juv. Sat. 11.

The catching and killing of beasts by the hands of men, which were of a more fearfull nature, was also presented in the Cirque; thus expressed by *Vopiscus* in the life of the Emperor *Probus*: A liberall hunting he bestowed in the Cirque, to bee carryed all away by the people. The manner of the spectable was: Great trees by the roots pull'd up by the souldiers, were fastned to pieces of timber, in many places conjoyned: which when covered with earth, the whole Cirque did appear as a flourishing wood: into which were trust 1000 Ostridges, 1000 Stags, 1000 Bores, 1000 Bucks, Goats, Sheep, wild-beasts, and other creatures that live upon grasse, as many as could be found out and preserved. Then suffering the people to enter, they caught, & carried away whatsoever they could. From the West end of this Cirque we descended a little amongst certain ruines, where divers Urnes are yet to bee seen in the concaves of old walls, containing the ashes of the *Romanes*. Leaving the forsaken Promontory that shewed nothing but desolation. We retired to our boat, and crossed the Bay unto the shore of *Puzol*, to a place where the sand is so hot (notwithstanding washed with every billow) that like it was to have scalded our hands, though suddenly pull'd forth again. From hence we rowed to *Nesis*, a little Island and but little removed from the point of *Pausilype*; once fabled to have been a Nymph, and beloved of the mountain,

And thee, fair Nesis thrall, Pausilype,
With irefull plaints he cals upon from sea.

Te quoque formosæ captum Nesidis amore;
Pausilype irato compellat ab æquore quæstu.
Sannazarius.

Another speaking of the wine of *Pausilype*,

Loe here Pausilypes tears shed when he mourn'd,
Whilst flying Nesis to a rock was turn'd.

En tibi Pausilypi lacrymæ quas fudit ad undas
Dum fugiens Nesis vertitur in scopulum.
Rota.

And *Pontanus* describing the Nymphs, declares the condition of the place;

Amongst the Lotis by the shore un-spide,
Him Nesis clips, black-kneed, red-cheek'd, gray-eide.

Illum Nisa tenet deserti ad littoris algam,
Nigra genu, croceisque genis, & lumine glauco.

It containeth no more then a mile and a half in circuit: now the possession of the Duke of *Amalphus*, and honoured with his house; heretofore with the house of *Lucullus*: the place made healthfull by the cutting down of the woods, which was formerly otherwise. Of which a certain traveller,

Next Nesis stands with Sperage stor'd, ere-while
Part of Pausilype, but now an Ile.

Post hanc asparagis plenam Nesida videmus.
Pars hæc Pausilype quondam maris insula nunc est.

Mu'tis i' i ſervat furtiva cuniculus antra.
Antra Typhæos quondam ſpirantia fumos,
Et circa lumen nebuloſo triſtia luco.

There caves in ſecret borrows Conies hold:
Caves that expir'd Typhoan fumes of old,
And flames within the Furies gloomy groves.

It hath a round Tower in the midſt over-looking thoſe coaſts, with a little port turning toward the South, making beſides a ſafe ſtation for ſhips between it and the mountain.

So paſt we along the ſide of *Pauſilype*, clothed with Natures moſt rich & beautifull tapeſtry: the frequented ſhore affording diverſity of ſolaces; beſides other edifices, bearing the impreſſions of ſundry ancient ſtructures. Amongſt the reſt, that now called *Copinus*; a Grot deſcended into by degrees from the houſe that ſtood above it: once belonging unto *Pollio Vibius*, and left unto *Auguſtus Cæſar* by his will. This cruelly luxurious *Pollio* accuſtomed his Lampreys, kept in this ſtew, to feed upon mans fleſh; into which he threw his condemned ſlaves. Upon a time having invited *Auguſtus* to ſupper, a boy breaking a cryſtall glaſſe, and for that miſchance being to bee devoured by fiſhes, beſought *Auguſtus* that he would not ſuffer him to die ſo wretched a death. When the Emperour commanded that they ſhould let him alone; and withall that all the cryſtalls which were in the houſe ſhould be fetcht: which he cauſed to be broken and thrown into the fiſh-pool. Thus was the friend of *Cæſar* to be chaſtiſed, and well he exerciſed his authority. We will not ſpeak of the roots of hills here hollowed by *Lucullus*; for which called gowned *Xerxes* by *Tubero* the Stoick: but proceed unto the houſe of *Jacobus Sannazarius* that excellent Poet, given him by King *Frederick*, & called *Mergellina*: which by his laſt Teſtament he converted into a Monaſtery, having there built a Temple to the birth of the Virgin. And herein his ſepulchre is to be ſeen of a fair white marble, with his figure cut to the life: from whoſe mouth the Bees do ſeem as it were to ſuck honey. On the one ſide is the ſtatue of *Apollo*, and on the other of *Minerva*. though called by the names of *David* and *Judith*. He is beholding to Cardinal *Bembus* for this there engraven Epitaph.

Da ſacro cineri flores: Hic ille Maroni,
Sincerus Muſa proximus, ut tumulo.
Vix. an 72. Obiit A. Dom. 1530.

Strew flowres: Here lies Sincerus in Earths wombe:
His Muſe, as next to Maroes, ſo his tombe.

Living this other he made of himſelf,

Actius hic ſitus eſt, cineres gaudete ſepulti,
Jam vaga poſt obitus umbra dolore vacat.

Actius here lies: interred aſhes joy;
Your ſoul by death now freed from all annoy.

who writ it poetically, and not in contempt of Religion, juſtified by his divine Poem: in the ſame manner have named himſelf *Actius Sincerus Sannazarius*. This is not far removed from the way which paſſeth thorow the mountain, where wee met our Caroſſe: and ſo returned into the City.

Now upon departing from *Naples*, I was perſwaded not to venture over land by reaſon of the inſalubrious ſeaſon (the dog-ſtar then raging) proving often mortall to the ſtranger, but eſpecially after a rain: inſomuch, that lately of four and twenty *French*-men, but four got a live unto *Florence*. So that I agreed with a *Genoeſe* to carry me in his Feluca to *Neptune*. But ſtaying too long for my companion, (an Engliſh-man that dwelt at *Ligorne*) the boat put from ſhore; which we were fain to follow in another. Croſſing the mouth of the Bay of *Putzol*, the ſeas grew ſuddenly rough, & wee out of hope of ſafety: when by a *French* fiſher-man we were ſuccoured, and in his bark tranſported to *Prochita* where the other Feluca ſtayd for us.

This Iſland containeth but ſeven miles in circuit: fourteen miles from *Naples*, eight from *Putzol*, and two from *Inarime*, from whence it is ſaid to have ſlid, and therefore ſo called. It lyeth in a low levell: yet *Virgil*,

Tum ſonitu Prochita alta tremit. Æn. l. 9.

High Prochita then trembled at the ſound.

rather giving it that Epithet of what it was when a mountain of *Inarime*: ſeparated as the Poets doe fain by *Typhous*:

Ut niſu ingenti partes de monte revulſas
Ænaream Prochitamque ipſis immiſerit aſtris,
Ac totum ſubito cœlum tremeſecerit ictu.
Sannaz.

The mountain with huge ſtrength aſunder torn,
Æaria he, and Prochita did throw
To ſtars: Heaven tremoled at the ſudden blow.

others will have it so called of *Æneas* his kins-woman there buried. Fruitful it is in grain and fruits, abounding with Conies, Hares, and Pheasants. The environing seas are stored with fish, and the shore with fresh fountains. To this add we *Pontanus* his description, making a Nymph of her:

By him goes Prochia his spouse, for face
And gesture prais'd: whom painted garments grace
With rattling cochles hem'd, Her zone enlaid
With urchins rough, her brests green sea-weeds shade.

Hunc juxta conjux Prochitela incedit, & ore
Et gestis spectanda, & pictæ tegmine pallæ,
Nexilibus cochleis limbus sonat, horrida echinis
Zona riget, viridisque sinus frondescit in alga.
Pomais.

A little Island almost adjoyning to the West of this, called the Park; where formerly they accustomed to hunt, but now turned into tillage. The town regardeth the Promontory of *Misenus*, seated on a neck of the rock, and defendeth with a Castle. Divers stragling houses there be throughout the Island. *John de Prochita*, a renowned citizen of *Salern*, was once Lord of this place, from whence he produced his originall: who deprived *Charls* of the dominion of *Sicilia*, and was authour of that bloudy Even-song, as formerly declared. Provoked thereunto, in that *Charls* had dispossessed him of *Prochita*; or rather for abusing his wife, as is reported by others: whom the *Aragonian* that rose by the fall of the *French*, made Governour of *Valentia*.

The weather continuing stormy, we stayed here the day following, and so had the leisure to survey the neer neighbouring *Ænaria*, called also *Arime*, & *Inarime*; an Island eighteen miles about, and no more though measured with the shore; which thrusteth many out beautiful promontories. In the midst of the Island stands the high mountain *Epomeus*, upon whose top St. *Nicholas* hath a Temple, befriended with a fountain of fresh water: the want whereof is here greatly missed, there being but twelve in the whole Island, whereas there be of hot and medicinable springs (besides sudatories) five and twenty. For the earth is full of subterrene fires, which have heretofore evaporated stones, and raised most of these mountains, therefore was it fained to cover *Typhons*:

——the painfull prison Inarime
By Joves commandement on Typhous thrown:

——durumque cubile
Inarime Jovis imperiis imposta Typhœo.
Virg. l. 9.

for what signifieth that name *Typhous*; but suppressed whirle-winds, and impetuous inflamations? Though this Isle was not called *Arime*, and *Pitheousa* (for both signifieth one thing) of the men here fained to have been metamorphosed into Apes: yet why not of their crafty and bestiall dispositions? And little better are they at this day: either retaining the savage customes of their progenitors, or having their bloud dryed up with over-much fire: being prone to injuries, violence and slaughters. But *Pliny* saith, that it took the name of *Inarime* of the making of earthen pots, as *Ænaria* of the station of *Æneas* his Navy. Now called it is *Ischia*, which signifieth strong, in regard of the strength of the town (some say, of the form expressing a huckle-bone) regarding *Prochita*. Seated it is on a high craggy rock, environed in times past with the sea, though now joyned to the rest by a long passage of stone; with making (according as the wind doth sit) on each side a harbour. The rock is almost seven furlongs about, affording but a steep and difficult ascent, and that made by mans labour. The Town is strengthened with Iron gates, and guarded by *Italians*. The Marquesse of *Vasto* is Governour of the Castle and Town. There are in the Island eight villages. The Inhabitants be for the most part poor, yet is the earth in many places not niggardly in her productions. Much more might be said of this Island: but I now grow weary of this labour.

The next day the wind blowing favourable, we sailed close under *Cuma*: and crossed a little beyond the mouth of *Vulturnus*: a river that riseth in the countrey of the *Samnites*, and gliding by *Capua* (but three miles distant from the ruines of the old) here falleth into the sea: where stood a City (now not to be seen) of that name. Between this and *Cuma*, but a little removed from the shore, stand the ruines of *Linternum*, ennobled by the Sepulchre of *Scipio Africanus*; who grieved at the un-gratefull accusations of the *Romanes*, abandoned the unkind City: & retiring hither, here ended his days, as a man of private condition. By this there is a lake of that name, & nearer the shore a tower, at this day called *Torre della patria*.

A little proceeding, *Sinuessa* shewed us her reliques, so named of the crooked shore, but more anciently *Sinope*; and then a *Greek* Colony. Hither the Emperor *Claudius* repaired, in hope to recover his health through the temperature of the air, and vertue of the waters: but contrarily here met with the mushromes that poisoned him. At these baths *Vigellinus*, a beastly boy; and a vicious old man, in chief credit with *Nero* for his luxury and cruelty, received the message of his death (then dallying with his concubines:) which with a fearfull, and slow hand, in the end he accomplished. These waters are said to cure women of their barreneſſe; and men of their madneſſe: but men rather here lose their wits with too much sensuality; as women that defect by the forfeiture of their vertues: sickneſſe being but a pretence for their gadding: of old jested at by the *Epigrammatist*.

Dicet & hysterícam se forsitan altera Mœcha
In sinuessano velle sedere lacu.
Quanto tu melius, &c.
Mart. l. 11. ep. 8.

Another drab to cure the cholick, saith
She must goe bathe in Sinuessan Bath:
Much plainer thou, who when thou goest to doe
Such foul deeds, Paula, tell'st thy husband true.

Not far beyond the river *Liris* hath his waters dis-seasoned with the Sea: who fetcheth his birth from the *Apennine*, and giveth a limit to the West of *Campania*, a beholder, and an umpire of many bloudy conflicts, and oft insidious to the traveller. *Haliparnassus* reports that he left his course (as that of *Vulturnus*) and ran back to his fountain, at such time as *Aristodemus* was tyrant of *Cuma*. There standeth a tower at the month of the river bearing this inscription:

Hac quandam terram vastavit gens Agarena
Scandens hunc fluvium: fieri ne postea possit
Princeps hanc turrim Pandulphus condidit Heros,
Ut sit structori decus, & memorabile nomen.

This soil once spoil'd by Saracens, that past
The yelding river: to resist like waste;
Pandulphus that herbick Prince did raise
This tower; which still renowns the builders praise.

built in the days of Pope *John* the eighth. The Lobsters of this river are commended by *Athenæus*: whereof when *Apicius* had tasted (who lived in the days of *Tyberius*) a man of great substance, and devoted wholly to luxury and his belly, he seated himself at *Minturnum* (a City which stood a little up the stream) that he might at all times, and more liberally feed on them. And having heard that far greater were taken upon the coasts of *Africa*, he sailed thither of purpose to make proof. But finding it otherwise, (for the *African* fisher-men fore-knowing of his coming, whilst yet a ship-board, had presented him with the greatest) without so much as going ashore, he returned into *Italy*. This was that *Apicius* that wrote whole volumes of cookery: whose luxury and end are expressed in this Epigram:

Dederas Apici bis tricenties ventri,
Sed adhuc supererat centies tibi laxum.
Hoc tu gravatus, ne famem & sitim terres.
Summa venenum potione duxisti.
Nil est Apici, tibi gulo ut factum.
Mart. l. 3. Ep. 22.

Three thousand pounds upon his belly spent
Apicius; left five hundred, to prevent
Hunger and thirst (a fear that neer thee went.)
This, after that, thou didst in poison put:
Therein Apicius, the great greedy gut.

Of the Shrimps of this river, thus speaks the same Author:

Cærulens nos Liris amat quem silva Maricæ
Protegit: hinc squillæ maxima turba sumus.
l. 13. ep. 83.

Blue Liris loves us, whom Maricas wood
Shields from the Sun: of small shrimps a great brood.

Marica was the wife of *Faunus*, adored in this wood, standing neer the sea by the *Minturnians*. For *Minturnum* (as hath been said) stood but a little above. It sheweth, among other ruines of sumptuous buildings, the ruines of an Aquaduct, a Theatre, an Amphitheatre, &c. In the marishes hard by *Caius Marius* overthrown by *Sylla*, concealed himself: when the austerity of his aspect did terrifie the souldier that was sent to kill him: and so escaped into *Africa*.

Betweene this River and *Tybur* lyeth *Latium* (of whom the *Latins*) bounded on the North with the countrey of the *Sabines*: taking that name, as most Authors affirme, of *Saturnus* here hiding of himselfe from the pursuite of *Jupiter*: whereof a Christian Poet scoffingly:

Hither

Hither, a God, I flie: the aged hide,
Depriv'd of rule by sons out-ragious pride.
Here let me lurk exil'd, and to your fame,
The land Ile Latium, people Latins name.

Sum Deus, advenio fugiens: p æbere latebras
Occultare senem, nati feritate tyranni
Dej. &um solio: placet hic fugitivus & exul
Ut lateam, genti atque loco Latium dabo nomen.
Prudent.

But rather so called, for that no countrey of *Italy* lies so broad and open to the view, as doth this between the sea, and the mountains. We crossed the bay of *Formiæ*, in the bottome whereof now standeth a Castle, with a town called *Mola*: where erst *Formiæ* built by the *Laconians* stood, the recreation and delight of the *Romanes*, as appeareth by many notable ruins. A little above, *Cicero* had a Villa: slain by *Herennius*, as his servants bore him from thence towards the sea in a litter: whom he had formerly defended when accused for the murther of his father. Of *Formiæ* I cannot choose but insert this (though long) commendation of *Martial*, since it also toucheth the places spoken, and to be spoken of:

O temperate Formiæ, O sweet shore!
Sea by Apollinar before
All seats; when tir'd with grave affaires,
At once he quits both Rome and Cares.
Thy chaste wives Tybur, Tusculum,
The pleasant vacant Algidum,
Præneste, Antium, lesse priz'd are:
Dardan Cajeta, Circe fair,
Marica, Liris, Salmacis
In Lucrine bath'd, not lik't like this,
Here milde winds breath'on Thetis face,
Not dull, but lively smooth; quick pace
The active air to swoln sails lends:
Such, Ladies, when faint heat offends,
(So cool) with purple plumes doe raise,
Nor for finn'd prey the line far straies;
But fish it tugs from window hie
Thrown: whom cleer waves betray to th' eye.
When Æolus rage Nereus feels,
Storms slighting, they from trencher feed
Pikes, Turbots, which secure ponds breed.
The Lamyrey swims to his Lords invites',
The Beadle the known Mullet cites,
Th' old Barbels bid t' appear doe come.
When these joyes shall we enjoy, O Rome!
What days in City-toyls lose we,
At formiæ to be spent care free!
O happy Hindes, this happinesse
Prepar'd for your Lords you possesse!

O temperatæ dulce Formiæ litus,
Vos, cum severi fugit oppidum Martis,
Et inquietas fessus exuit curas,
Apollinaris omnibus locis præfert.
Non ille sanctæ dulce Tybur uxoris,
Nec Tusculanos Algidosque secessus,
Præneste nec sic, Antiumve miratur,
Non blanda Circe, Dardanisve Cajeta
Desiderantur, nec Marica, nec Liris,
Nec in Lucrina loca Sarmacis vena.
Hic summa leni stringitur Thetis vento:
Nec languet æquor: viva sed quies ponti,
Pictam phaselon adjuvante fert aura,
Sicut puellæ non amantis ætatem
Multa salubre purpura venit frigus:
Nec seta longo quærit in mari prædam,
Sed à cubiculo, lectulaque jactatam
Spectatus alte lineam trahit piscis.
Si quando Nereus sentit Æoli regnum,
Ridens procellas tuta de sua mensa,
Piscina rhombum pascit & lupos vernas.
Natat ad magistrum delicata muræna,
Nomenculator mugilem citat notum,
Et adesse jussi prodeunt senes Mulli.
Frui sed istis quando Roma permittis?
Quot Formianos imputat dies annus,
Negotiis rebus urbis hærenti!
O venitores, villicique felices,
Dominis parantur ista, servlunt vobis.

Mart. l. 10. Ep. 30.

Thorow this *Via Appia* passeth, of which wee shall speak hereafter. Not farre from *Mola* stands *Cajeta*, retaining the ancient name, where, long before night we arrived.

Cajeta stands on the Western point of the Bay of *Mola*, and of the crookenesse thereof was so called by the *Laconians* that built it, although *Virgil*:

Thou dying gav'st our shore a living name:
Æneas nurse Cajeta. Now thy fame,
And ashes in great Italy (if grace
That any give) retain an honour'd place.

Tu quoque littoribus nostris Æneia nutrix
Æternam moriens famam Cajeta dedisti,
Et nunc servat honos sedem tuus, ossaque nomen,
Hesperia in magna (si qua est ea gloria) signat.
Æn. l. 7.

Others will have it so called of the burning here of *Æneas* his navy by the *Trojan* women, tired with their tedious navigations. It hath one onely accesse to it by land, the rest environed by the *Tyrrhen* sea and the aforesaid Bay, which incroching upon the North-side, lies within the land like an ample lake: the West-shore bordered almost with continued buildings. But the City and Castle lie under a high hill, which

which thrusteth into the sea, and is also included within the same wall; yet hath little building thereupon: crowned with the Mausoleum of *Lucius Munatius Plancius*; though vulgarly and ignorantly called, The Tower of *Orlando*. The building is round of form, and without consists of square stone, lined within with white marble; and receiving light onely from the dore. In the sides there are four concaves where statues have stood. The top of the Monument is adorned with spires and trophies: and the front presenteth this inscription:

L. MUNATIUS L. F. L. N. L. PRON. PLANCUS. COS.
CENS. IMP. ITER. VII. VIR. EPULUM. TRIUMPH.
EX. CÆTIS. ÆDEM. SATURNI. FECIT. DE MANUB.
AGROS. DIVISIT. IN. ITALIA. BENEVENTI.
IN. GALLIA. COLONIAS. DEDUXIT.
LUDUNUM. ET. RAURICAM.

The mountain and Castle are guarded by *Spaniards*, who will not easily permit a stranger to survey them. No sooner shall you enter the Castle, but a coffin covered with black, set up on high, presents it self to your view, with this under written Epitaph:

Francia me dio, laume,
Espannam es fuerzo y ventura,
Roma medio la muerte,
Caeta la sepoltura.

France gave me light,
Spain power and might;
Death, danted Rome,
Caiet a tombe.

containing the body of *Charls of Burbon*, Generall of the Army of *Charles* the fifth; and slain in the ack of *Rome*. Name we onely the Trophie of *Sempronius Atracinus*, which stood without the City; pulled down to built the Front of a Temple: and the Sepulchre of *Vitruvius*, framed to have been *Ciceroes* by the *Cajetanians*: whereupon *Alphonsus* hasting thither, caused the monument to be freed from the over-growing bushes; but when by the inscription he found it to belong to the other, he said, that the *Cajetanians* had received oile, but not wisdome from *Minerva*. Many ruines there are hereabout, that yet accuse the fore-going ages of vanity and riot: amongst the rest those of the Palace of *Faustina* (where for the night following wee took up our lodging) in which shee lived so voluptuously. Of whom *Julius Capitolinus*: many conjecture that *Commodus* was born in adultery: considering *Faustinas* behaviour at *Caieta*: who dishonoured her self with the familiarity of Mariners and Fencers. Whereof when *Marcus Antonius* was told, and perswaded either to kill or divorce her, he replyed, *If I put away my wife, I must restore her her dowry.*

The next day we put again to sea, rowing along a pleasant shore. We past by the lake of *Fundi*, that hath a Town of that name at the furthest end, erected out of the decayes of the old, sackt not long agoe by the Pyrate *Barbarossa*. This is the maritime limit of the *Neapolitan* kingdome. *Terracina* a City belonging to the Papacy, appeared to us next: so called of *Trachina*, in that seated on a cliffy hill: and *Anxur*, of the Temple here dedicated to *Jupiter*, *Anxurus*, which is beardlesse. Of this, *Horace* in his Journal:

——atque sub imus
Impositum saxis late candentibus Anxur.
Sat 5. l. 1.

And rock built Anxur rai'sd on hie,
Whose brightnesse greets the distant eie.

First built by the *Spartans*: who flying the severity of *Lycurgus* his laws, here planted themselves: then a Colony of the *Volscians*, and after of the *Romanes*. Neer this,

——gelidusque per imas
Quærit iter valles atque in mare volvitur Ufens.
Æn. l. 7.

Cold Ufens thorow low valleys seeks his way,
And tribute to the Tyrrhen sea doth pay.

Three miles below, stood the City of *Feronia*, so called of

——Viridi gaudens Feronia luco
Idem.

Feronia (joying in green groves)

a god-

a goddesse greatly adored. It is fained, that when her adjoyning grove was accidentally set on fire, the inhabitants going about to remove her image, it suddainly reflourished. Multitudes of people frequented her yeerly solemnities: where such as were inspired with her fury, did walk upon burning coals without damage.

And now we are come to the *Circæan* Promontory:



once being an Island: the marishes not then dryed up, that divided it from the Continent. The habitation of *Circes*, who expulsed out of *Sarmatia* (where she had tyrannically reigned after the death of her impoysoned husband) here made her abode. Of this place, and her, thus *Virgil*:

Next on Circæan coasts they plough the flouds:
Where Sols rich daughter daily chants in woods
Not to b' approacht; and when stars light assume
Sweet cedar torches her proud roofes perfume;
Who webs divinely weaves. Hence grones resound,
Chast Lions roar (disdaining to be bound)
In nights whist calme. The bristled Bore, and bear
Incaved rage; and monstrous wolves howle there:
Whose formes the Goddesse fell, by vertue strange
Of hearbs, from manly did to bestiall change:

Proxima Circææ raduntur littora terræ,
Dives in accessos ubi Solis filia lucos
Assiduo resonat cantu, tectisque superbis
Urit adoratam nocturna in lumina cedrum,
Arguto tenues percurrens pectine telas.
Hinc exauditi gemitus, iræque Leonum
Vincla recusantum & sera sub nocte rudentem,
Setigerique sues, atque in præsepibus ursi
Sævire, ac formæ magnorum ululare luporum.
Quos hominum ex facie, Dea sæva potentibus herbis,
Induerat Circe in vultus & terga ferarum.
Æn. l. 7.

The mountain was called *Æea* of the horrors & calamities of the place. The fable was fitted to the place, in that producing a number of herbs and plants of different vertues. *Circe* signifieth no other then the Suns circumvolution, whose heat and directer beams do quicken whatsoever is vegetable. She is said to have bin prone unto love, in that heat & moysture are the parents of venerous desires: being also fained to have been begotten by *Sol* on *Perseis*, the daughter of the *Ocean*, and therefore an allurer unto intemperancy; whereby she tranformed *Ulysses* his mates into beasts; (for no better are the sensuall,) whom he by sprinkling them with Moly (which is temperance) an hearb hardly to be found by mortals, restored again unto their manly proportions. The mountain mounteth on high, and aloft on the East-side bears the ruines of an old City called formerly *Circe*. Below it stands the New, named St. *Felice*: and neerer the shore a ruine, the supposed tombe of *Elpenor*; one, and the worst of *Ulysses* his mates who though restored from the shape of a swine, betook him again to his cups, and broke his neek in his drunkenesse, here buried by him. Neer this *Amasenus* fals into the sea: & raiseth his head from the not far distant hils

of

of *Setinus*: of no obscure fame for their celebrated wines. The marishes of *Pontina* doe bound the North-side of this Promontory; on the West it hath a calm bay: and with his Southern basis, repulseth the importunate waves; the noise whereof gave invention to the fabulous roaring of Lions, &c. Certain deep caves there are on this side, and by frigots to be rowed into, wherein the *Turkish* Pirats not seldome doe lurk in the day time. The mountain is set about with watch-towers. Two Goddesses detesting each other, were honoured in this place: called by ancient inscription here found, the Promontory of *Venus*: & in the old City *Minerva* had her Altar. *Tarquinius* here planted a *Romane* Colony; & to this place *Augustus* confined *Lepidus* for ever.

From hence we came to *Neptune*, where they set me ashore, and proceeded on the voyage. The countrey between this & the river *Liris* is no other then a low marish: onely here and there certain hills look aloft, as is declared before: yet producing in divers places the most excellent of vines which grow up by trees, as those of *Cacubum*, *Fundi*, and *Setinus*. It was first drained by *Cornelius Cethegus*, and after by *Cæsar*: called formerly *Pontina*, in that ferried over in sundry places: and now *Ausente Palude*. Of this *Lucan*,

Et qua Pontinas via dividit uda paludes. Lucan. l. 3.

The wet way that Pontinas fennes devides:

meaning the *Appian* way; extending from *Rome* by divers circuits unto *Brundusium*: which entring the marishes at *Forum Appii*, hard by the hils of *Setinus*, crosses to *Terracina*; and so leading to *Formiæ*, passeth over *Liris* at *Minturnæ*. This was so called of *Appius Claudius*, who built it on the sides of square stone; there higher then in the middle for the benefit of foot-men: paved within with flint; and broad enough for two carriages to passe with ease by each other. At every miles end stood a little pilar, and every where places were made for the easier mounting on horse-back. Adorned it was on each side with houses and Mausoleums; which now here and there doe shew their half drowned reliques.

Neptune doth possesse the sole of that ancient *Antium*: so called, for that it was the first City that stood on this shore: once the chief seat of the *Volscians*, and then powerfull in shipping, although destitute of a haven. Insomuch as when taken from them by the *Romans*, they fixed the beaks of their ships in the *Forum* at *Rome* (called thereupon *Rostra*) where they made their orations to the people. It stands upon a rock, and was much frequented by the principall *Romanes* for their solace, and in their retirements from the cumbers of the City: so that it might contend with the best for magnificent buildings. In it *Fortune* had her celebrated Temple, the Patroness of the City; as speaks this invocation:

O Diva, gratum quæ regis Antium,
Præsens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funeribus triumphos.
Hor. l. 1. Od. 35.

Sov'raign of Antium not ingrate:
O Goddesse that mans mean estate
Hast power to raise, and triumphs proud
In mournfull funeralls to cloud.

The steepness of the rock gives a naturall strength to the City: fortified besides with two Castles; surveying the sea, and commanding the shore. The buildings are old; the inhabitants none of the civillest: subject it is to the Papacy.

About one of the clock next morning I departed with a guide of the town. We entred a great wood, in the time of Paganisme sacred unto *Jupiter*. Having rid thorow it before the Sun was yet an hour high, we mounted the more eminent soil; which gave us the full view of the large under-lying level. We passed then thorow a champian country, rich in wines & grain: feasted with variety of objects, untill the parched earth reflecting an immoderate & unwholesome heat, enforced us to house our selves in an Inne some fifteen miles distant from *Rome*, unto which we rid in the cool of the evening. Having stayed here four days (as long as I durst) secured by the faith & care of Mr. *Nicholas Fitz-Herbert*, who accompanied me in the surveying of all the antiquities and glories of that City, I departed to *Siena*; and having seen *Florence*, *Bolonia*, and *Ferrara*, imbarqued on the *Po*, and so returned unto *Venice*.

Finis Libri quarti, & ult.

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